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Religious Communications.

SKETCHES OF THE REFORMATION, NO. XVIII.

MR. JOHN ROGERS AND MR. LAURENCE SANDERS.

IN the Christian Observer for April last (p. 205) is given a brief account of those venerable martyrs, John Rogers and Laurence Sanders, with a statement of their opinions on the subjects of the *Church* and *Justification*. It is now proposed to insert a few additional notices respecting them.

ROGERS drew up a reply to the charges brought against him by Bishop Gardiner, but no opportunity was afforded him of delivering it. From this paper I will extract a few sentences, leaving it to the reader to deduce from them his own inferences.

"Ye charge the Gospel preachers with the undoing of this realm*: nay, it is the turning Papists which have troubled the people, so that they cannot tell what they may believe. *For what they affirmed to be true doctrine in king Edward's days, now they cry against it, as if it were most abominable heresy.*" But, he adds, "we have preached the very doctrine of the Apostles and Prophets, and none other thing. And for this cause we suffer the like reproach, shame, and rebuke of the world, and the like persecution; being assured of a joyful resurrection, and to be crowned in glory with them, according to the infallible promises made unto us in Christ, our only and sufficient Mediator, Reconciler, Priest, and Sacrificer; who hath pleased the Father, and quieted and pacified his wrath against our sins, and made us without spot or wrinkle in his sight by imputation, although we, of and in ourselves, are bespotted, and beblotted with many filthy sins, which if the great mercy granted in Christ did not put away, by not imputing them unto us of his measureless unspeakable mercy and love to save us, they would have brought us to everlasting damnation, and death perpetual." Fox's Acts, &c. Vol. iii. pp. 104, 106.

The last sermon which Mr. SANDERS was permitted to preach, was on 2 Cor. xi. 2, 3. And from this text, he took occasion, says Fox, (vol. iii. p. 109), to recite "a sum of that true Christian doctrine through which we are coupled to Christ, to receive of him free justification through faith in his blood;" "the which faith," Mr. Sanders afterwards observed, in a letter, dated from prison, and addressed to Cranmer, Ridley, and Latimer, "although, for want of outward appearance, reason reputeth but as vain, yet the chosen of God do know the effects thereof, to bring a more substantial state and lively fruition of very felicity and perfect blessedness than reason can reach, or senses receive. By this faith we have in our possession all good things, yea even them *which the eye hath not seen, and the ear hath not*

* There is nothing new under the sun. The existing clamour against "Gospel preachers" is not without a precedent. EDITOR.

heard, neither hath entered into the heart of man."

A few letters from Mr. Sanders to his wife and friends are preserved by Fox, from which I shall cite a few passages, for the purpose of exemplifying the spirit of this holy martyr.

"Be not afraid of bugbears which lie in the way. Fear rather the everlasting fire. Fear the serpent which hath that deadly sting, of which, by bodily death, they shall be brought to taste, who are not grafted in Christ, wanting faith and a good conscience, and so are not acquainted with Christ the killer of death. But, O my dear wife and friends, we, we, whom God hath delivered from the power of darkness, and hath translated into the kingdom of his dear Son, by putting off the old man, and by faith putting on the new, even our Lord Jesus Christ, his wisdom, holiness, righteouness, and redemption: we, I say, have to triumph against the terrible spiteful serpent the Devil, sin, hell, death, and damnation. For Christ our brazen serpent hath pulled away the sting of this serpent, so that we may now boldly triumph, and with our Christ and all his elect, say, '*Death, where is thy sting,*' &c."

"Exercise your inward man in meditation of God's most holy word, being the sustenance of the soul, and also by giving yourself to humble prayer: for these two things be the very means how to be made members of our Christ meet to inherit his kingdom. Do this, dear wife, in earnest, and not leaving off; and so we two shall with our Christ and all his chosen children, enjoy the merry world in that everlasting immortality; whereas here will nothing else be found but extreme misery, even of them which most greedily seek this worldly wealth: and so if we two continue God's children grafted in our Christ, the same God's blessing which we receive shall also settle upon our *Samuel.*" "Remember God alway, my dear wife, and so shall God's blessing light upon you and your Samuel."

To his wife he thus wrote *a little before his burning.* "Grace and comfort in Christ, Amen. Dear wife, be merry in the mercies of our Christ, and also ye my dear friends. Pray, pray for us, every body. We be shortly to be dispatched hence unto our good Christ. Amen, Amen.

"Wife, I would you sent me my shirt; you know whereunto it is consecrated. Let it be sewed down on both sides and not open.

"O my heavenly Father, look upon me in the face of thy Christ, or else I shall not be able to abide thy countenance, such is my filthiness. He will do so, and therefore I will not be afraid what sin, death, hell, and damnation, can do against me. O wife, always remember the Lord. God bless you: yea he will bless thee, good wife, and thy poor boy also: only cleave thou unto him, and he will give thee all things. Pray, pray, pray."

Q.

To the Editor of the Christian Observer.

The Apostle Paul has said in the first epistle to Timothy, vi. 10, that "the love of money is the root of all evils." A correspondent who signs H. T. finds a great difficulty in this passage as it stands in our version, and proposes to translate it thus, "For the love of money is the root of all these evils," alluding to some particular evils which the Apostle had just enumerated. In support of this emendation, he favours us with certain critical remarks on the Greek article, and "from these considerations, and from no objections being made in the Christian Observer, he apprehends it may be concluded that his criticism is considered as admissible."

Now, Mr. Editor, after the temperate attempts of your correspond-

ent C. L. to correct the error into which H. T. has fallen, I cannot but be surprised at such a declaration as this from H. T. and I think it my duty to declare that I, for one, hold his criticism to be inadmissible and unnecessary. The passage exhibits no difficulty. It has been quoted and requoted by the Greek fathers, who were best able to understand it, without any such enumeration of particulars as your correspondent thinks necessary to make it sense; and yet without omitting the article. Instances abound in St. Chrysostom; although the only one which I can immediately recollect is the following, in the first Homily on the epistle to the Philippians. Ὁ μαθων χρηματων κατα φρονειν την ριζαν εξεκοψε των κακων. "He who has learned to despise riches, has cut up the root of the evils." St. Gregory of Nazianzen, if it were indeed he who wrote the tragedy, entitled, Ὁ Χριστος Παθων, quotes the passage still more faithfully.

Αλλ' ηγξεν αγχονη σε φιλαργυριας,
Ἡ ριζα παντων των κακων πεφυκε πως.

"But the halter of avarice, which is the natural root of all evils, strangled thee." In neither of these authors has any enumeration of particular evils, such as is casually found in St. Paul, preceded, and your correspondent's criticism must therefore fail.

The sentiment of the Apostle is very common, and very intelligible. Avarice, says he, is the root of all evils. Does it follow from this that avarice is the sole origin and source of evil; that there are no evils under the sun but what have sprung from avarice? Surely he would be a bad logician who should make such an inference. The same evil has often many parents, and not only avarice, but idleness, bad company and drunkenness, may each of them be called the root of all evils. A river may be said to produce all kinds of fishes, without its being inferred that it produces *all fishes*.

Aristophanes introduces Chremylus addressing Plutus in these words,

Μονωτατος γαρ ει συ παντων αιτιος,
Και των κακων, και των αγαθων, ευ ισθ' ὁ,τι.
PLUT. act. 1. Sc. 2.

I cannot dismiss this subject without adverting to your correspondent's Greek criticism. His object seems to have been to prove, that the expression, παντων των κακων, is equivalent to παντων τουτων των κακων. The authorities which he adduces appear to me to be irrelevant. Any grammar will shew that the Ionics constantly, and the Attics * not unfrequently, use the article for the relative pronoun: but the truth is, that your correspondent supposes *this* and *that* to be *relative* pronouns, when they are, in fact, nothing less. *That* is only a relative when inelegantly used for *who* or *what*. Dr. Parkhurst's instances of the use of the article in the sense of *this* or *that* are of a nature somewhat different from that of the passage in question; and, perhaps, on enquiry, he may be found in this instance rather inaccurate. The definitive pronoun, and the definitive article, have a species of kindred force; but they have nevertheless distinct characters both in English and in Greek, nor will it be easy to produce any decisive and indubitable instance of their being confounded.

CANTAB.

P. S. An opportunity of consulting Wetstein did not offer until this letter was written. If H. T. will give himself the trouble to examine the note of this industrious critic on the passage, he will find additional reasons for suspecting the accuracy of at least the grammatical part of his strictures.

To the Editor of the Christian Observer.

A SHORT time ago, after a converted Jew had finished a sermon address-

* Valckenaer however den this in Hipp. Not. ad vers. 525.

ed to several of his unconverted brethren, he was much confounded by the following question. "Where is it spoken by the prophets that Jesus Christ should be called a Nazarene," as recorded in Matthew ii. 23. The preacher not being able to solve the question, was laughed at by many of his Jewish hearers. As this is a well attested fact, and as I have no solution of the difficulty, but that of Doddridge in his Family Expositor, it will perhaps be useful and instructive to receive the thoughts of some biblical critics on this subject, through your instructive miscellany.

S. P.

P. S. When I wrote the above, I had not consulted Parkhurst, who under the word Ναζωραιος has some interesting matter; nevertheless there is room for the communications of those who possess critical acumen, and have access to the best commentators and critics.

To the Editor of the Christian Observer.

Though the account we have in the Old Testament of the antediluvian patriarchs is very concise, yet it contains hints which may furnish us with materials for useful meditation; and if the following thoughts on Gen. v. 29. appear to you to have that tendency, they may perhaps be judged worthy of insertion.

Enoch, of whom it is recorded, that "he walked with God," was a prophet, and his prediction, preserved in St. Jude's Epistle, had, I am inclined to think, a primary reference to the antediluvian world, of whose destruction, (though the precise means seem only to have been revealed to Noah,) Enoch probably received full intimation; and I am led to suppose that he named his son *Methuselah*, or *Methushelach*, with a reference to this awful event, since its signification, *He dieth—and it is sent forth!* intimates that he foresaw the threatened ruin would take place shortly after his death; and so it proved, for *Methuselah* lived till the year in which the flood came.

But what I chiefly mean to consider is, the effect which such a prediction must have had on the minds of the pious patriarchs, and above all on Adam himself, for he lived till within 57 years of the translation of Enoch:—a world newly created, and still retaining vestiges of its primeval perfection, was already sinking beneath the guilt of its inhabitants! Yet doubtless the first promise still supported their faith, and the institution of sacrifices inspired hope in pardoning mercy more fully to be revealed. When Adam and Enoch were both taken from the earth, God was pleased to give the surviving patriarchs a farther insight into his purposes of grace, by a revelation made to Lamech, when his infant son was named, a season, I suppose, of peculiar religious solemnity. "*And he called his name Noah, saying, this same shall comfort us concerning our work and toil of our hands* (which we foresee will all be destroyed) *because the earth is cursed* (doomed to destruction) *of Jehovah.*" Thus Lamech, as I conceive, pointed out his son as the restorer of the renewed world, wherein should be revealed that deliverer, who, in a much more glorious sense than Noah, would be *the father of the future age*, or *of the world to come*, as the Hebrews style the days of the Messiah.

C. L.

P. S. I take this opportunity of suggesting an enquiry, whether the late discoveries respecting the formation of *water*, from the combination of *two kinds of air* by means of the electric spark, do not throw light on the history of the deluge, and also on the seventh verse of the first chapter of Genesis, if we consider *the waters which were above the firmament* or expanse, as there existing in their *aeriform* state? The word we render (ch. vii. 11.)

windows of heaven, from its use elsewhere, seems to mean *the opening of a storehouse or receptacle.* Compare 2 Kings vii. 19. Job xxxvii. 8. Isa. lx. 8.

To the Editor of the Christian Observer.

An enquiry is suggested by your correspondent Minimus, into the causes why many who appear, in other respects, to act under the influence of religion, are yet not made *happy* by it. From my situation in the country, it is not in my power to ascertain whether his request has attracted a suitable reply in your number for this month. If it has, you will probably make no use of the following observations, if not, you will insert them, or otherwise, as they appear to merit the attention of the class of persons whom Minimus describes.

I wish to consider the subject under two points of view.

1. If the unhappiness of *young* persons *apparently* religious (which is the case taken by Minimus) is considered as a phenomenon, and some account of it required; I should say in general that their progress in religion is usually mistaken by those around them. In other words, they have more ground than is commonly imagined for that mental disquietude under which they labour. It may be well to examine into these hidden causes, and I shall state a few of them as they occur to me. *In the first place,* where the education has not been religious, or where the early periods of life have been deformed by vicious habits, *the passage from irreligion to piety* is always accompanied by depression of spirits. The difficulties of a new course, the remaining attachment to an old one, the mortifying view of our own character, the sense of sin, all tend to lower the mind. The yoke of religion is put on, and there is perhaps no one to tell them, "this yoke is easy."

In this state it is that language such as Joshua's sometimes finds its way to the lips. 'Would to God we had been content, and dwelt on the other side Jordan.'

Nor is it only the irreligious or ill educated who pass through this state of trial. Those who have indulged in no acknowledged vices often acquire, at a certain age, a delicacy of moral and religious *taste* which gives birth to the same feelings. And those who from their youth have lived under the best tuition, and have been nurtured in the employment of all the means of grace, are sometimes a prey to the same depression, when brought under the more immediate tuition of the Spirit of God. However well instructed, there is a period when the mind begins to *think* for itself, and at that period it is that it begins to *feel* for itself. This epoch in the religious life is always to be expected, and will be marked, more or less, with characters of sorrow.

Again, this melancholy frequently arises from *the secret, occasional, and temporary indulgence of some besetting sin.* It is unnecessary, and would perhaps be improper to enter very particularly into the nature of these sins. They belong chiefly to the *passions,* and to the *temper.* The passions are debarred by religion from what, in our *fallen* state, has become their natural objects; and therefore frequently turn inward, and harass the mind they are not permitted to ruin.

The temper of religious young persons, is also sometimes endangered by the necessary discipline of self-denial, and mortification. To *Adam,* virtue and pleasure were the same thing; to us, the most criminal pleasures are frequently the least odious.

Debarred from these therefore, the temper of the young will sometimes fret under the rein, and by a strange perverseness envy others that freedom they would not enjoy. It is then, in the secret and occa-

sional indulgence of those sins to which passion and temper solicit them, that the melancholy of the young frequently originates. The life of Dr. Johnson furnishes us with a singular illustration of these remarks. It would be impossible perhaps to point out any defect in his manner of receiving or stating the doctrines of Christianity. Why is it then (it has been asked) that his prayers and meditations exhibit a mind torn by all the lashes of conscience, and darkened almost to desperation in all its prospects of eternity? His * biographer has furnished us with a solution of this, in teaching us that he indulged in *one sin* of the deepest die. Upon the private authority of the same gentleman, I can venture to assert, that this sin pursued him almost to the grave.

A *third cause* which I shall state of this unhappiness, is not so much *associated* with the change from irreligion to piety as *consequent* upon it. This is *spiritual pride*, one of the first weeds which religion throws out. It is that temper of mind, in which the man congratulates himself upon his own success, and concludes himself strong enough to stand alone. It is at such a moment that he is made to feel the "*woe* of such as are wise in their own eyes." In life the proud man is usually low spirited; for the world is insufficient to satisfy his cravings, and society almost conspire to disappoint them. In like manner God refuses to dwell in that heart which is preoccupied by pride, and leaves those to sink who do not cry, "Lord save me, or I perish." But pride not only by driving God from our side engenders despondency, but it produces the same effect from the constitution of the mind. The mind has a certain level which it has a tendency to preserve; and which when it rises above, its next bias is to fall below it. This feature shews itself remarkably in the religious character. Those that encourage wild and irregular flights in devotion are usually subject to that sinking of the soul which almost excludes hope. Now those, I conceive, are most infected with this kind of pride who are flushed with their first conquest in religion. The old soldier of God has too long experienced the difficulties of the campaign, the changes of fortune, the obstacles of the march, his own errors, and the dexterity of the enemy, to rest on his own skill, or to presume upon a partial victory. If he feels confident, it is not in his own movements, but when he addresses the God of battles, and says, "gird on thy sword, O thou most Mighty." Let this temper be cultivated, and we shall hear less of religious melancholy.

2. If however it is assumed that the evil in question does not flow from these causes, or from causes similar to these, our examination will then take a different shape. Let it be supposed that a man has the testimony of the Bible and of his conscience, that, in his life, are found the lineaments of the Christian character as drawn by the hand of God; and that even then his religion does not make him happy. To investigate the probable causes of this is a matter of very serious moment; and I would humbly beg the attention of persons under such circumstances to the following remarks.

In the *first* place, such depression may arise from *not thoroughly entering into the spirit of the religion which they profess.* There is a tendency in fallen man, under whatever circumstances, to reject Christ as a Saviour. One man does this openly and becomes an infidel. Another cuts down Christianity to natural religion. A third interprets it into morality. And is it not probable that the doctrine of "Christ crucified" remains, in some sense, a

* Boswell's Life, Vol. iv.

"stumbling block" to those even who have made some progress in religion?

It is then the business of such men to call to mind the peculiarities of their religion; that it originates in Christ, and terminates in him; that it is a "message of peace;" that it brings "glad tidings of great joy." The prisoner who hears himself acquitted, does not stand to question his acquittal, or return to fetters which have been knocked away. So it is not for man to doubt when God has promised. "Perfect love casteth out fear." Can it then permit us to be miserable when God has said, "be happy?" The declaration of God has gone forth and shall we controvert it? "My ways, are ways of pleasantness, and all my paths are peace." The voice of prophecy has been heard, and shall we, in our particular case, endeavour to make it void? "They that wait upon the Lord shall renew their strength, they shall run and not be weary, they shall walk and not faint."

But, again, this unwarrantable disquietude may be *constitutional*; and the mind be weighed down by the disorders of the body. It is impossible to say in what manner the thinking part of man is affected by the frame in which it dwells: but the influence exerted over it is very considerable. One class of vices are named, from the body "*carnal*;" and we know not how much indolence, in a particular subject, is assisted by the languid circulation of the blood, and passion by the too great sensibility of the nerve. Though vices therefore are not in any such sense of a physical origin, as to be on that account involuntary and excuseable, still the body sometimes so ministers to them, and aids their excesses, that its weaknesses and tendencies are in a moral sense strictly to be guarded against. In common life there are a multitude of instances where men are miserable, *they know not why*; where melancholy is plainly constitutional. Now that "flesh" which is the great enemy of him who is without religion, may be expected to pursue him who has entered upon his religious course. Religious melancholy has therefore, in all probability, very frequently the same source, and the whole man suffers from the infirmity of his material part. Without therefore carrying the influence of climate as far as it has been carried by a distinguished philosopher, we may suppose that our climate has something to do with the prevalence, amongst our countrymen, of this feature in the religious character. It is some confirmation of this, that the New Testament, perhaps, contains no counsel so directly addressed to this malady, as to make us believe that it was very prevalent in the fine climate of Judea; whilst the history of religion amongst ourselves presents us with multitudes even of pious individuals, who have found the burthen of life so intolerable, as to induce them to meet all the risks of eternity rather than bear it any longer. If however such is the melancholy of any to whom we are speaking, we beseech them to consider, that it is a *disease*, and to treat it as such. Whether it is such, it may not perhaps be difficult to infer from the general state of the spirits. When once ascertained, the probable remedy is not difficult of discovery. The physician in such a case may do half the work of the divine, and may furnish him with a model for doing the rest. As he applies stimulants to the body, we must apply them to the mind. The great cure, for melancholy such as this, is activity. *You* must seek God in the paths of more active duty. If you find him not in the solitary closet, search for him in the crowded temple. If meditation is dangerous to you, a chosen society may be useful. If study will not assist you, conversation may. Above all, the walk of charity should be yours; its bustle and its vicissitudes; the objects, by which it meets the heart, and divides the

affections; that comparison which it induces of our own imaginary misfortunes, with the real misfortunes of others; that merciful appointment by which he who most feels for others, is suffered to feel least for himself; that sovereign pleasure of loving, and being beloved; those thousand springs of complacency and joy which it touches within us: all these things, which charity brings with her, conspire to chase away melancholy. Upon the whole, take every precaution against that material frame, which was intended to be the minister of the soul, but which you have suffered to become the master of it; and propose to yourself as an object the subduing, or even the destruction of the body, so that the spirit may be saved.

There is only one more cause of religious melancholy which it is my intention to consider. This lies neither in a defect in our religious system, nor in an infirmity of the body, but in that appointment of God by which it pleases him to deny to some clear and strong views of their own eternal salvation. *They* have done ill for religion, who teach, that God, in every instance, assures his children of their safety, and that none are secure but those instructed by the Spirit of God that they are so. We boldly challenge them to produce any scriptural authority for such a doctrine. That God's Spirit does *sometimes* afford this assurance is no proof that it must *always* do so. That any individuals have experienced a divine assurance of their safety, is no reason why those who do not should despair. Let us then, stopping our ears against these doctrines of bigotry, hear what sober reason teaches upon this point.

God, in all his dealings with good men, has one of these two objects—to reward, or to instruct them. As therefore this want of assurance cannot be intended simply as a reward, it is intended for the instruction of those of the *good* who suffer under it. It is appointed to teach them patience, humility, and confidence. And if they learn this lesson, they will have no reason to regret the satisfaction they have lost. At all events it is not their wisdom to neglect *one* blessing, because they cannot procure both; to refuse to be wise, because they may not be happy. Let us then feel, that if security would have been dangerous, God has, in mercy, kept it from us; that if this deprivation roots in us the habits of patience, of humility, and of confidence, we buy them cheaply; that heaven is too rich a prize for sinners to complain of those thorny paths by which it must be gained; that the sufferings of this present moment, are not to be compared with that 'eternal weight of glory' which shall be revealed. Religious melancholy can scarcely coexist with feelings such as these, or if it does for a time, he who sees that the Bible shews him no cause why *he* should not have a conscience at ease, will, in the steady prospect of a bright futurity, almost always make a surrender of his own doubts to the promises of God.

O. C. K.

3d Nov. 1806.

To the Editor of the Christian Observer.

In a late paper which I addressed to you on undue conformity to the world, I concluded with intimating an intention of sending you some observations on the opposite extreme.

Strongly as Christians are called upon by their great Lord not to follow a multitude to do evil, still let them steadily bear in mind, that *singularity* is not Christianity. He who departs most from worldly habits may be as far from God as he who adopts them. The stoics of old were perhaps as much alienated from their Maker, and as widely removed from the character of their Redeemer, as the epicureans: and

we are told distinctly by our Lord himself, that the publicans were nearer to the kingdom of heaven than the pharisees. As foul a picture of "the old man" has, no doubt, been frequently exhibited amidst the severities of a cloister, as in the luxury of a court.

Much as the Christian must be on his guard against an undue compliance with the customs of the world, yet, if his conscience be well-informed, and his dispositions right, he will be restrained from needless singularity, both by his judgment, and by his taste. By his judgment, from a sense of the trials to which a departure from general usage will expose him. He knows, that the world looks on those who are not with her as against her. She cannot easily brook the tacit reproof she receives from them; and she is prompt to retaliate by subjecting all they do to a severe scrutiny, and by imputing to them improper motives. How ready is the world to charge Christians with folly, pride, inconsistency, and hypocrisy! This indeed gives the true servant of Christ an opportunity of adhering to his revered master through dishonour no less than through honour; through evil report no less than through good report: and no doubt he finds the troubles brought upon him by his fidelity, a fire of the great refiner, and highly conducive to his purification. But still he will look with apprehension on the trials to which calumny, and even merciless, though just, criticism, will expose him. He will be aware how difficult it is to love those who dislike us, and in the spirit of love to return good for evil; and how much he will be tempted in his turn to be forward in condemning the world, and in setting it at defiance. He will also be deeply sensible, that whatever breathes a spirit of opposition to mankind must be revolting to Him who was meek and lowly of heart, and must disgrace instead of adorning his Gospel. On this subject his taste will coincide with his judgment. His turn of mind will lead him, if it be possible, to live peaceably with all men. He will wish to avoid notice. He will shrink from contention, and even in the best cause will dislike putting himself into a situation which may oblige him to step forward in his own defence. His choice will be the cool sequestered vale of life, rather than the eminence, or the busy scene; and he will shun, as far as duty will permit, that marked singularity, which may draw him from it. His affection also for his fellow-creatures will engage him to travel with them in the same track, when he can. He will feel the same indisposition to pursue a conduct at variance with theirs, that he does to contradict them in conversation. If he is meek, lowly, and affectionate, to do either will require some effort; on many occasions indeed, a slight one; but on others, an effort which will call for a considerable sacrifice of his feelings.

But I may be told, perhaps, that I am only pointing out to Christians the troubles to which they are doomed; for that, if the reasoning in my former paper be sound, they must be subjected every hour, and in almost every action of their lives, to the evils I am now describing. Differing from the world so widely as they do in their objects and principles, how seldom will it be possible for them to agree with it in their practice!

Widely indeed do they differ from others in what must always give the prevailing colour both to the character and the life: and woe be to those Christians who labour to lessen this difference: who do not even labour to maintain it! But still, when it has suffered no diminution; when it has neither been sapped nor battered down by the various stratagems and engines which Satan employs against it; it admits, in a variety of particulars, of

an agreement in practice between Christians and the world.

1. Nothing forbids this agreement *in things indifferent*. We can live in houses, and wear a dress, and use a language common in our country. In these and many other points, however they may be obliged to modify their compliance with prevailing usages, in order to preserve their principles inviolate, there will be a general agreement between Christians and the world. Though to a critical eye the scenes displayed by these parties on the canvass will exhibit the marks of different schools; to the superficial observer they will appear so much alike, that they might be thought to have come from the hand of the same master.

And ought not this to be so? Nothing would be gained, but much lost, by differing from our contemporaries in things of no moment. In addition to the general arguments which have been advanced in favour of agreeing, when we can, with those around us, it may be remarked, in reference to the particular case now before us, that to slide on in the common course will always cost least time and attention: and surely a creature so shortlived and so limited in his capacity as man, and yet having so stupendous a work before him during his continuance in this world, is bound to reserve his time and attention as much as may be for objects of importance. Further: what ought a Christian to have most at heart in his intercourse with mankind? To persuade them to become new creatures, by renouncing those desires and pursuits which are most natural to them, and fixing their affections on others of a very different kind. If then he is to hold forth religion as demanding so great a change, will he debase its dignity, and frustrate its operation, by leading men to look upon it as solicitous about mere trifles? If in his divine embassy (for we are all, in a sense more or less emphatic, ambassadors of Christ) so many points of collision between him and the world must necessarily occur on the most momentous topics, will he court disagreement and debate by urging petty claims, and those of the most disputable nature?

2. But even in things of real importance, the religious and the irreligious man, though arguing from different premises, will often arrive at the same conclusion, and be led to similar conduct. Religion is the highest wisdom, and best promotes the true welfare of mankind, temporal as well as eternal. Man always attends to his temporal interest at least, and lays down a code of maxims, which become current in the world, for promoting it. Though lamentably misled by his contracted views, his wrong dispositions, and his false estimate of things, yet the paths which lead to present misery and present happiness are frequently so strongly marked as not to be mistaken for each other. Thus dishonesty, falsehood, cruelty, ingratitude, are reprobated, and the opposite qualities are honoured, by the worldly man as well as by the Christian, who will both join in endeavours to discountenance and punish the one, and to encourage the other. Both the worldly man and the Christian will be sensible of the advantages arising from the cultivation of the understanding, the acquisition of knowledge, the preservation of health, the prudent management of property: and there will be considerable similarity in the means they employ for attaining these common objects. In short, worldly prudence, that baser currency, as it is somewhere called, by which the business of life is carried on with tolerable regularity by numbers who are not possessed of genuine religion, the only true coin;—worldly prudence, in many particulars, so far answers the purposes of the sterling gold, as to admit of persons possessed of these very dif-

ferent kinds of wealth travelling on amicably together in some parts of their journey, pursuing the same objects, and joining in the same measures.

3. But in many cases in which the Christian thinks common usages inexpedient, and even to a certain degree mischievous, he will find it best to comply with them. Why? Because he will find it more inexpedient or mischievous to depart from them. What, considered in itself, is not best, often becomes best under existing circumstances. No calculation of consequences should ever induce a Christian to violate the divine commands. But supposing different lines of conduct, involving no such violation, to be presented to his choice, that will be entitled to the preference which is best calculated to promote his own salvation and the glory of God. And is it not evident, how much times and circumstances must influence his decision in a case of this kind? If I have a great work in hand, and find it necessary to call in the mechanical powers to my aid, I must adapt my machine to the nature of the ground, and must bear in mind various particulars which happen to apply to the case before me. In many cases the machine which suits me best may be one neither cheap nor simple, nor likely to obtain the suffrage of a student in his closet.

Now of the different subordinate considerations which ought to influence human conduct, few demand more attention than common usage. It often operates on human affairs in a way not unlike that which the superstition of former times attributed to the planets; shedding on them a benign or baneful influence according to the aspect it wears. When it frowns on any one, what obstacles does it throw in his way; to what trials does it subject him; to what misconceptions and prejudices on the part of others does it expose him! Suppose I were to determine to rise regularly at four, and retire to rest at eight, and were to fix on corresponding hours for my meals, thinking (as perhaps I may) that this course would be more conducive to health, usefulness, and enjoyment, than that generally pursued: what would be the consequence? I should subject myself and all my friends to very great inconvenience. My hours for business would be theirs for eating or for relaxation, and *vice versâ*. A solicitor would bring me deeds to execute when I was sitting down to dinner: and an old friend, who promised himself a social breakfast with me, and a long morning, would find my breakfast over two or three hours before his arrival, and would have the mortification to see preparations making for my dinner soon after he had drank his comfortless dish of tea, and had entered on conversation.. I should be so perpetually crossed and jostled by custom, when I adhered to my plan, and cases would so perpetually occur in which I should be obliged to depart from it, that I should probably find it adverse both to health, and to usefulness, and to enjoyment, and should be forced to abandon it as falsifying all my expectations. Thus, without reaping any advantages from my experiment, I should have incurred a good deal of censure as whimsical and unaccommodating, if not also as rude and inhospitable; and I should have run the risk of retaliating on the world in my thoughts if not in my language, and of admitting into my religion a certain tinge of rigorous criticism, adverse to that love for all mankind which, next to the love of God, ought to be its prevailing colour. On proper occasions these evils must be fearlessly encountered. But, from various causes which I have not time to enumerate, they will be far greater when incurred on insufficient grounds; and then also their effects will be much more formidable from an additional cause of the highest importance, namely, that the same measure of the divine

blessing cannot be expected in this case, as when the individual is clearly moving in the line of his duty.

But let me guard against being thought to concede, that, through the different causes which have been mentioned, the plan of life of the Christian will in practice differ little from that of other men; at least from that of the sober and decorous part of the world. His principles are as far removed from those even of the most sober and most decorous worldling as light from darkness; and if he is faithful to them, it is impossible but that his life, even in its general complexion, and as viewed by the world, must differ essentially from theirs. His universal obedience to the divine commands, while their obedience will be more or less partial:—his earnest cultivation of some dispositions which they will little value; and his earnest struggle against others which they will not dread, or perhaps will even cherish:—the peculiar and urgent calls, arising from his Christian principles, on his purse and on his time:—and, not least, the very *taste* created by his religion, and operating powerfully on his choice of friends, of amusements, and even of business:—all these things will separate him widely from the men of this world, and "Form a life whose holy springs, though hidden" in a great measure from public view, will give no dubious signs of their reality and force; however their nature may be mistaken or misrepresented.

If what has been advanced in this and my former letter respecting the evils on the one hand of undue compliances with the world, and on the other of needless singularity, be well-founded; with what circumspection should we steer our course through life! The first great question ought always to be, what does the law of God forbid? And the second, of all that it permits, what promises most advantage to ourselves, to our immediate connections, and to the world around us? Let these questions be fairly put, and honestly answered.

But though honestly, they may be rashly answered, unless we are well aware of the temptations to extremes which abound on every side. Those to improper singularity are neither few nor weak. While fidelity to our great Lord is always pleaded in vindication of a departure from worldly habits, how often is a conviction forced upon us, that a want of love for mankind, or perhaps even some contempt for those who are of a different sect; that a sense, if not an ostentatious display, of superiority; that a fear of the censure and a love of the commendation of this or that class of religionists; that a superstitious regard for certain singularities of inferior importance, as if they were essentials in religion:—how often is a conviction forced upon us, that these, or other unhallowed causes, have had no small influence on the mind!

On the other hand, how many and great are our temptations to swim with the stream of the world! If indeed we live in a little set of our own way of thinking in religion, this set will be the world to us, and we shall proceed most smoothly when we move in unison with it. Our *little* world will be every thing to us, and we must not think that we make a sacrifice when we adopt its customs, and depart from those of the *great* world. But if our situation in life calls us to mix much with mankind at large, a departure from common usages will subject us almost every day to rubs and annoyances, and our love of ease will urge many an ingenious argument for falling into the habits of our neighbours. Add to this, that the system of the world is built on the natural propensities of man. It is expressly calculated to accord with those dispositions and feelings which are most congenial to him. Its very object is to gratify the desires of his heart. Can it then fail to meet with powerful advocates

within us? How often will craving appetites shelter themselves under some of the arguments against improper singularity, and with a display of zeal for the cause of God and Christ prove dangerous traitors at the council-board? Nay even some of the most eminent Christian graces will range themselves on the same side, unless duly tempered and modified by others of a different character. Humility will be prone to distrust her own decisions when they appear to be singular; and meekness and gentleness will not fail to insist on the evils arising from being made a theme of conversation, and from being called upon to encounter criticism and obloquy.

Amidst these difficulties and dangers (of which little more than a brief sketch has been attempted) how shall the Christian find the right path, and keep it when found? Let him apply earnestly to his God for help. Let him study the character of his Saviour, and both the precepts and the spirit of the sacred volume. And let him, in that frame of mind which God bestows on those who diligently seek him and search his word, take a careful survey of all the personal and local circumstances which ought to influence his decision. If all this be rightly done, he may hope to be preserved from dangerous errors, and to be so guided and blessed in his course as to promote his own salvation and God's glory.

R. S.

To the Editor of the Christian Observer.

WHILE I acknowledge myself to have read with improvement the extracts from Dr. Whichcote in a former number, I cannot but think that many parts of the letter which introduces them are to be viewed with jealousy. I lament, as much as the writer of that paper can do, the neglect into which our divines of established reputation, in common with most authors of the deeper and more laborious kind, have fallen, and the *prevailing superficiality* of our modern literature. I condemn, with some severity, the proscription which, I have been told, has been made, in some theological seminaries, of all divines who do not come up to the standard of the conductors; and I am fully of opinion that many theological writers, whose doctrinal views are not very evangelical, or even orthodox, may be read with much advantage by Clergymen whose principles are settled, and by a few individuals among the laity who, very laudably, devote much time to religious studies. Yet I cannot but think that the *indiscriminate*, or *general* use of *such* divines, which your correspondent Y. N. seems to recommend, and to anticipate with pleasure, as indicating the growth of "a more wise and liberal," and he trusts "more scriptural spirit," would prove dangerous to the interests of scriptural truth and piety amongst us.

Let it be clearly understood, that what I presume to disapprove is not the recommendation of them to the study of Clergymen of some experience, but the recommendation of them to the reading of "serious persons," (Christ. Obs. for Sept. p. 537,) *in general*. I grant that much practical instruction might be derived from them by Christians at large: but might not this be derived, on the whole, to far greater advantage, from writers unexceptionable, or rather, highly valuable for their exhibitions of Christian doctrine, properly *combined* with practical instruction and exhortation?

With regard to the particular author brought forward, (Dr. Whichcote), I must confess that I am not acquainted with his works: but my idea of him has always coincided pretty much with what your correspondent admits; and the following remarks will be grounded upon *his* representations.

Dr. Whichcote, says Y. N. "has been generally considered as unfriendly to what are called *evangelical views* of religion." For this

opinion, he admits, "there is, no doubt, some ground:" though he thinks "it has, *perhaps*, been carried *somewhat* too far." Again it is admitted, "his philosophical turn of mind, also, and his great learning, might have had an undue influence over his mind, and have somewhat corrupted him from the simplicity of Christ." "This was indeed objected to him" by a "very learned and pious" contemporary. "But, though many just exceptions may be made against some particular modes of expression" in his writings, "it will appear," your correspondent thinks, "to every candid reader," that Dr. Whichcote held all the fundamental truths of Scripture, and illustrated and enforced many of them with singular strength and originality.

I seriously ask, then, as we would have "the truth of the Gospel to continue with us," whether this is the sort of divine, that we, who acquiesce in the judgment above delivered concerning him, can conscientiously recommend to the *general* perusal of "serious persons," or even to that of young *clergymen* of unestablished principles?—One of those whose growing estimation is to be hailed as a good symptom of the improving state of religion amongst us?—A divine, concerning whom it seems to be matter of no very confident opinion, to your correspondent himself, that he "held all the fundamental truths of Scripture:"—A divine, concerning whom it is admitted, not only that "many just exceptions may be made against some" of his "modes of expression," but that, very probably (for so much seems implied) he was "somewhat corrupted from the simplicity of Christ:"—A divine, who is acknowledged to be, to a considerable degree at least, unfriendly to what are called *evangelical views* of religion; that is, to *those* views of religion, which I feel myself bound to presume Y. N. regards as the source of all his hopes!

Dr. Whichcote is said indeed, and I intend not to dispute the fact, "to have illustrated and enforced *many*" scriptural truths "with singular strength and originality:" but I confidently conclude that among these is not the *articulus stantis vel cadentis ecclesiæ*; not, those which meet the questions, What shall I do to be saved? How shall man be justified before God? Or how shall a fallen and depraved creature be restored to the image of God, "in righteousness and true holiness?"—I have little doubt that on these essential points, according to your views, Mr. Observer, and my own, Dr. Whichcote would be found, in general, indistinct, confused, if not even erroneous.

But your correspondent has certain apologies to make for his author, on which I hope you will excuse my detaining you a few moments longer. "Dr. Whichcote lived at a time when learned and serious men were justly disgusted with the ignorance and hypocrisy which had too much prevailed amongst the Puritans; and dreaded the antinomian licentiousness, which the erroneous tenets of some amongst them had introduced and encouraged. Hence, in common with some other truly excellent men, he laboured to establish *practical* views of Christianity; and, in so doing, he was probably led to insist less on doctrinal subjects than he might have thought necessary under different circumstances. His philosophical turn of mind, also, and his great learning, might have had an undue influence over his mind, and have somewhat corrupted him from the simplicity of Christ." All this is, I doubt not, perfectly just: and, I conceive, your correspondent here points out to us dangers, to which we of these times are, all things considered, scarcely less exposed than were our predecessors at the period of the restoration: dangers against which, of course, such writings as those of Whichcote are described to be, are ill-suited to guard us. What a propensity there

is at this day, in almost all sorts of persons, to be "wise and *philosophical*," need not be said. *We*, who esteem *your* publication, have also, for the most part, been "justly disgusted" with the ignorance, low taste, and antinomian doctrine which are to be found among many religionists. We wish to shun folly, and to counteract antinomianism. The wish, no doubt, is laudable: but, the methods to which we shall resort to accomplish it form a question, on our practical answer to which, I apprehend, greatly depends the nature of the religion which we shall propagate among our contemporaries, and transmit to posterity. Shall we suffer a "philosophical turn of mind" to modify our theology? Your correspondent will warn us, that this may "corrupt us from the simplicity of Christ." Shall we insist but sparingly, and warily, and indefinitely upon "doctrinal subjects?" This was far from the plan of St. Paul. He had other and very different methods of guarding his doctrines against abuse, than retracting the open and ample exposition which he had made of them. (Compare Rom. vi. with the preceding chapters.) Shall we not thus, also, give to our opponents a fair and very advantageous handle against us? Shall we not, moreover, be in danger of depriving our instructions of all *efficiency*, and of forfeiting the blessing of heaven upon them, by subducting the most powerful and divinely-prescribed ingredients of their composition? Shall we "labour to establish practical views of Christianity?" Unquestionably: but by no means on the plan of Whichcote and his associates, which manifested little solicitude indeed, compared with what was due, in laying, in each mind, the right foundation on which to raise the edifice of practice; which appeared anxious for good fruit, but took not adequate care to make the stock, the tree itself good; which can hardly, I apprehend, be cleared from the charge of putting good works in a wrong place, and applying them to wrong purposes,—of regarding them, not simply as "the fruits of faith and following after justification," though utterly unavailing "to put away our sins;" but rather as in some manner or degree answering this end, or at least "making men *meet* to receive grace, or (as the school authors say) *deserving grace of congruity*," (fitness). (Church Articles, xii, xiii.)

In short, Sir, I have always understood that that race of respectable, and many of them, I doubt not, pious, philosophical divines, which first rose into notice in the reign of Charles II., so far from being guides and examples to us (which, however, I do not suspect Y. N. of wishing to make them,) in our opposition to enthusiasm and antinomianism, were rather to be considered, in the natural issue of their labours, as beacons to us and to all succeeding generations. Their new-modelled theology issued in the almost total extinction of the true "doctrine of the cross," the pure Gospel of Christ, (of which Luther's great "articulus"—Justification by faith only—is the distinguishing characteristic) in the Church of England, during the latter part of the 17th and the former part of the 18th centuries. Burnet places Whichcote at the very head of these divines, and, describing his views and plans, thus states a probable cause of all the mischief which followed, and of which he himself was little aware. "He (Whichcote) studied to raise those who conversed with him to a nobler set of thoughts, and to consider religion as a seed of a *deiform* nature (to use one of his own phrases). *In order to this, he set young students much on reading the ancient philosophers*, chiefly *Plato*, *Tully*, and *Plotin*, &c." (*Own Times*, *Anno* 1661.) Let us be warned by the event, and not send either "young students," or "serious persons," *in general*, (who have but little time for reading, and should therefore, as

Mrs. More says, have a "bit of the best,") to philosophers or to divines who have been "somewhat corrupted" by an improper intercourse with them, for instruction in "scriptural truth."

I remain, &c.

J. S.

To the Editor of the Christian Observer.

In looking over some old papers, I lately found a manuscript, of which the following is a copy. I know not whether it has ever yet appeared in print, but if it has not, and you think it worthy to be inserted in your excellent miscellany, it is quite at your service.

F. H.

A copy of a letter from the Dean of Canterbury, Dr. Tillotson, (afterwards Archbishop) to a friend of his, who lay very ill of a languishing distemper, whereof he died; which was transcribed by Mr. Nelson, with his own hand, being communicated to him by the author, his very particular friend and correspondent.

SIR,

I am sorry to understand by Mr. T——'s letter to my son, that your distemper grows upon you, and that you seem to decline so fast. I am very sensible how much easier it is to give advice against trouble, in the case of another, than to take it in his own. It hath pleased God to exercise me of late, with a very sore trial, in the loss of my dear and only child, in which I do perfectly submit to his good pleasure, firmly believing, that he always does what is best. And yet though reason be satisfied, our passion is not so soon appeased; and when nature hath received a wound, time must be allowed for the healing of it. Since that, God hath thought fit to give me a nearer summons, and a closer warning of my mortality, in the danger of an apoplexy; which yet, I thank God for it, hath occasioned no very melancholy reflections; but this, perhaps, is more owing to natural temper than philosophy and wise consideration. Your case, I know, is very different, who are of a temper naturally melancholy, and under a distemper apt to increase it, for both which great allowances are to be made. And yet, methinks, both reason and religion do offer to us considerations of that solidity and strength, as may very well support our spirits under all the frailties and infirmities of the flesh: such as these, that God is perfect love and goodness; that we are not only his creatures, but his children, and as dear to him as to ourselves; that he does not afflict willingly, or grieve the children of men; and that all evils and afflictions which befal us, are intended for the cure and prevention of greater evils of sin and punishment, and therefore we ought not only to submit to them with patience as being deserved by us, but to receive them with thankfulness as being designed by him to do us that good, and to bring us to that sense of him and ourselves, which, perhaps, nothing else would have done; that the sufferings of this present life are but short and slight compared with that extreme and endless misery which we have deserved, and with that exceeding and eternal weight of glory, which we hope for in the other world; that if we be careful to make the best preparation we can for death and eternity, whatever brings us nearer to our end, brings us nearer to our happiness, and how rugged soever the way may be, the comfort is that it leads to our Father's house, where we shall want nothing that we can wish. When we labour under a dangerous distemper that threatens our life, what would we not be contented to bear in order to a perfect recovery, could we be assured of it? And should we not be willing to endure much more in order to happiness, and that eternal life, which God that cannot lie hath promised? Nature, I know, is fond

of life, and apt to be still lingering after a longer continuance here; and yet a long life, with the usual burdens and infirmities of it, is seldom desirable; it is but the same thing over again, or worse; so many more days or nights, summers and winters; a repetition of the same pleasures, but with less pleasure and relish every day; a return of the same or greater pains and trouble, but with less patience and strength to bear them. These and the like considerations, I use to entertain myself withal, and not only with contentment but comfort, though with great inequality of temper, at several times, and with much mixture of human frailty, which will always stick to us while we are in this world. However by these kind of thoughts, death becomes more familiar to us, and we shall be able, by degrees, to bring our minds close up to it without startling at it.

The greatest tenderness I find in myself is, with regard to some near relations, especially the dear and constant companion of my life, which I must confess doth very sensibly touch me: but when I consider, and so I hope will they also, that this separation will be but for a little while, and that though I shall leave them in a bad world, yet under the care and protection of a good God, who can be more and better to them than all other relations, and will certainly be so to them that love him and hope in his mercy, I am much strengthened and refreshed in my mind.

I shall not need to advise you what to do, and what use to make of this time of your visitation. I have reason to believe that you have been careful in the time of your health to prepare for this evil day, and have been conversant in those books which give the best directions to this purpose, and have not, as many do, put off the great work of your life to the end of it; and then you have nothing now to do, but as well as you can, under your present weakness and pains, to renew your repentance for all the errors and miscarriages of your life, and earnestly beg God's pardon and forgiveness of them for his sake who is the propitiation for our sins; to comfort yourself in the goodness and promises of God, and the hopes of that happiness you are ready to enter into; and in the mean time to exercise faith and patience for a little while, and be of good courage, since you see land: the storm you are in will be quickly over, and then it will be as if it had never been, or rather the remembrance of it will be a pleasure. I do not use to write such long letters, but I do heartily compassionate your case, and should be glad if I could suggest any thing that might help to mitigate your trouble, and make that sharp and rough way, through which you are to pass into a better world, a little more smooth and easy. I pray God to fit us both for that great change, which we must once undergo; and if we be but in any good measure fit for it, sooner or later makes no great difference. I commend you to the Father of mercies, and God of consolation, beseeching him to increase your faith and patience, and to stand by you in your last and great conflict; and that when you "walk through the valley of the shadow of death, you may fear no evil;" and when your heart fails and your strength fails, you may find him "the strength of your heart and your portion for ever." Farewell, my good friend, and while we are here, let us pray for one another, that we may have a joyful meeting in another world.

I rest, SIR,
Your truly affectionate friend
and servant,
JN. TILLOTSON.

To the Editor of the Christian Observer.

SIR,

MAY I be permitted to express a doubt whether that *peace* which is

so often spoken of in the New Testament, and is so remarkably characteristic of the Gospel, is insisted on by modern teachers, or cultivated by modern Christians, as much as it ought to be. We often hear of the *grace* of the Gospel, and indeed we can scarcely hear of it too frequently. Perhaps also we are zealous, though not more than properly zealous, for the general obedience which Christianity demands. The peace however which it inculcates, and which while it inculcates it also communicates and inspires, is a subject, as it seems to me, neglected in some, and misconceived in other quarters.

I shall probably be asked in what this peace consists? My answer is, that though I would understand the term as eminently referring to that peace of conscience which is to be obtained through faith, in the atoning blood of Jesus Christ; yet I would by no means confine the expression to this sense. I would give to it a very large and general interpretation, both because a mind at peace with itself naturally is inclined to be at peace with every thing around it, and because the Scriptures, as I conceive, are extremely favourable to the utmost amplification of the expression.

"This world," said a great writer, and never surely was the observation more true than at the present era, "is full of perturbation." How many thousand inhabitants of the northern parts of Europe, alarmed by the successive agitations of the Continent, may at this moment exclaim, "Without are fightings, and within are fears." While I write, I hear that a French army has taken Hamburgh, and put the English under arrest. The French conqueror is also said to be extending his new dynasty to Poland, perhaps to other regions, both in the East and in the North; and that expression of the Prophet, "I will overturn, overturn, overturn," seems to be growing more and more applicable to all the established kingdoms of Europe. Who can promise himself that Britain herself shall be able to ride out the storm?

But I by no means wish to fill the minds of your readers with an excess of political apprehension. We have each of us troubles at home, and those perhaps to many of us are more harassing than the battles of Austerlitz and of Jena, or the capture of Hamburgh, or the northern progress of the French. A favourite child is sick. We have had a loss in trade. Some one has spoken ill of us. Our health seriously declines. Or we are perplexed to know which of two important measures we shall take. I apprehend that the expression of our Saviour, "Peace I leave with you, my peace I give unto you," was intended to cover all those cases. Doubtless it was meant to indicate, that the believer in the Gospel was not to be agitated like other men; that he was to possess his soul in patience; that even in the midst of provocations he was to command his temper and restrain his tongue; that he was to commit his cause to God in all the confidence of prayer; that he was to resort amidst the trials of the flesh to divine consolations, and to turn his thoughts, from the calamities of this life, to that rest which remaineth for the people of God. The Gospel was to spread its oil over every wave. We often indeed limit its power. "I am agitated," says one, "but I am agitated because I am nervous. My distress arises from the state of my bodily frame." I answer, that the Gospel is able to strengthen these disordered nerves: it can operate at least in some measure upon them. "I am of a naturally anxious irritable temper," saysanother. I answer, then you are in this respect naturally corrupt: and is not the Gospel intended to cure every corruption? "But my case," says a third, "is so unspeakably trying, that I am an exception to all ordinary rules." What then *is* your case? Are your troubles temporal or spiritual? If tem-

poral, then you have been heretofore too deeply interested about temporal things. The Gospel fails to give you peace, because you have failed to bestow your thoughts and affections upon the Gospel. But my troubles you will say are spiritual. Take care that you do not deceive yourself. Men often indulge a gloomy or perverse spirit in religion, and then palliate their fault by talking of their spiritual troubles. You acknowledge that the word of God is true. Now if it be true, assuredly the peace of God, if not the universal, is at least the common inheritance of those who have "believed from the heart the form of doctrine delivered unto them." Christ undoubtedly fulfils his promise of bestowing rest on the weary and heavy laden who really come unto him. Let us consult the Scriptures on this subject. Is not "peace" enumerated together with love and joy, and gentleness, and meekness, and faith, as a certain fruit of the Spirit? Is it not written, that "to be spiritually minded is life and peace?" Is not the very Gospel termed "the Gospel of peace;" and are we not both expected and required to "let the peace of God rule in our hearts," if we have indeed "risen with Christ," and learnt "to seek those things which are above?" "Grace and *peace* from God the Father, and from our Lord Jesus Christ," formed the ordinary benediction of the Apostles; and exhortations to keep the unity of the Spirit in the bond of peace, and to follow after peace with all men were some of their most common precepts. When Christ was about to leave his disciples, and suffer death, peace was the legacy which he bequeathed to them; and when he first accosted them after his resurrection, his salutation was this, "Peace be with you." "Glory be to God on high," said the angels, "*on earth peace*, good-will towards men." It is unnecessary to dwell on this subject, or to point out the necessity of construing the term *peace* as implying the subjugation of the angry passions as well as the comfortable and tranquillizing sense of reconciliation with God. "Christ," said the Apostle, "is our peace;" and by this declaration he intended at once to affirm, that Christ had reconciled man to God, and the Jew and Gentile to each other.

But I conclude with emphatically observing, that it is the great office of Christ to impart peace to the soul. And can there but be peace, when the hope of the remission of sins through the blood of Christ is given, and when the evil dispositions are restrained by the influence of divine power? Can there but be peace, when the treasuries of infinite love are opened, and we have received that faithful saying, that "God so loved the world, as to give his only begotten Son, that whosoever believeth in him should not perish, but have eternal life?" Can there but be peace in that heart which feels the force of this inference: "He that spared not his own son, how shall he not with him also freely give us *all* things?" Can there but be peace, when the conscience is at rest, when the passions are hushed, when God is reconciled, and the Gospel at once conveys peace, inspires the love of peace, and exhorts to peace? May then, the peace of God which passeth all understanding, keep our hearts and minds in the knowledge and love of God, and of his Son Jesus Christ.

A LOVER OF PEACE.

MISCELLANEOUS.

To the Editor of the Christian Observer.

LOOKING lately into the fourth edition of the justly celebrated work, entitled, "War in Disguise; or, the Frauds of Neutral Flags;" I was pleased to find that the author had, in his preface to that edition, be-

stowed a merited eulogium on the naval administration of Lord Barham. It appears to me to be due to that distinguished nobleman, that the public should be made better acquainted with the extent of his services; and I therefore solicit for this author's concise and able view of them, a place in your work. I think myself entitled to claim its insertion on another and more appropriate ground. The Christian Observer is bound, in my opinion, not to omit the rare opportunity of recording an instance of a Minister of State, eminently skilled in the business of his department, unweariedly laborious in the execution of its duties, and successful almost beyond example in his plans; who was no less remarkable for the strength of his religious principles, and for the elevation of his mind above worldly objects; for his piety towards God, and for his active benevolence towards his fellow-creatures.

S.

VIEW OF LORD BARHAM'S ADMINISTRATION.

"His Lordship has retired from office, unnoticed, but not unrewarded; for he had done much to serve his country, and Providence had crowned his labours with the most satisfactory and splendid success.

"By the unparalleled victory of Trafalgar, by the action of July 22, and by that complete success which rewarded the gallantry of Sir Richard Strachan and his victorious squadron, twenty-five sail of the line, comprising the flower of the hostile fleets, were taken or destroyed, and ten of their ships were added to the navy of England; making an increase in our relative strength, of no less than thirty-five sail of the line.

"But it will not, perhaps, be disputed, that the victory of Admiral Duckworth at Santo Domingo also fairly belongs to the administration of Lord Barham; and if so, we must raise the latter estimate to forty-three line of battle ships, added, by victory under his auspices, to the preponderance of our maritime force.

"That the glory of these victories pre-eminently belongs to the gallant officers and seamen by whose skill and bravery they were achieved, I most willingly and cordially admit; but, on the other hand, to deny that they reflect a high degree of honour on the minister by whose wise dispositions, and energetic measures they were prepared, would be preposterous, as well as ungrateful. In this case, happily, praise may be divided, without being at all diminished. It is not plucking a single leaf from the laurels of our brave commanders, to say, that the opportunities of which they so gloriously profited, were given to them, not by accident, but by the effects of vigorous preparation, provident arrangement, and intelligent design.

"If any man in the kingdom thinks lightly of the merits of the Admiralty, in those glorious events which distinguished the autumn of 1805, let him remember the alarms and difficulties of the preceding summer;—let him look back to the period of Lord Barham's accession to office, when the Rochfort squadron was spreading terror through the British West Indies, and when it was known that the combined fleets from Toulon and Cadiz had proceeded to the southward of Madeira. Let him recollect the consternation that then prevailed among our merchants, and the anxious apprehensions that long continued, of disastrous events in various distant quarters; while we knew not with certainty whether the Windward Islands, Jamaica, or our Asiatic possessions, were the destined objects of attack, but trembled for them all; yet should have justly trembled still more, at the thought of such a large diversion of our naval force, as might leave our own shores insufficiently guarded against the fleets of Brest and Boulogne.

"Never surely was the British

Admiralty placed in a situation of more awful responsibility, or of greater difficulty, than at that moment. To steer out of it without some great disaster to the public, would then have been thought no small achievement. Yet with such coolness, vigour, and ability, were the difficulties of this arduous conjuncture encountered, so judiciously were our fleets and squadrons distributed, and so promptly reinforced, that danger and alarm were turned into security and triumph. The necessary blockades were still maintained; our coast was every where protected; yet the enemy, when chased across the Atlantic by one British fleet, found another to intercept him in his flight. Escaping from the latter, with only a partial defeat, and largely reinforced, he was soon again confronted by a force, large enough, first to blockade him in the port which he had entered, and finally to give him the most signal defeat, that ever humbled the pride of France, or enhanced the glory of England.

"The Hero of the Nile, indeed, and Collingwood were there; but the vigilance and activity of the Admiralty, provided most seasonably the means, of which they made so glorious a use.—When weakened by detachments, they were immediately reinforced from the Channel. Yet frugal of a force, which at that interesting epoch was wanted nearer home for the security of our shores, and of our rich homeward-bound convoys, the Admiralty sent them not a ship too many. Their force was large enough, when placed in such hands, to make victory certain, though small enough to make it transcendently glorious.

"Thus far the services of Lord Barham are sufficiently known to the public; but it is not, perhaps, so generally known, how greatly his professional skill and industry, in what is called the civil department of the Admiralty, have contributed to the present exalted state of our marine. While coping with the immediate difficulties of that arduous crisis at which he entered into office, his Lordship did not for a moment neglect to look forward to the future; but anxiously provided, not only for the lasting preservation of our naval force, but also for its progressive increase.

"Without entering at large into this branch of his public services, I will hazard the assertion, that they have not been less meritorious than that active and intelligent management of our existing force, which was crowned with such brilliant effects.

"I cannot refrain, however, from noticing in particular, that by a grand improvement in our Dock-yards, of which his Lordship was the promoter, the victories of the last glorious autumn were in some measure prepared.

"A method of restoring with much greater expedition than formerly to actual service, such ships, as being rendered unserviceable by age, or accidents, are "*laid up*," as it is called, "*in ordinary*," was adopted by his Lordship's immediate predecessor in office, on the recommendation of Lord Barham, and prosecuted by himself, during the whole time that he presided at the Admiralty, with the happiest effect.

"I will not attempt such a description of it, and such a comparison with the method before in use, as might be intelligible to ordinary readers; but the result of the improvement was, that from May, 1804, to the end of Lord Barham's administration, no less than twenty sail of the line, including seven of the first and second rates, were brought from a state of ordinary into actual service. When it is added that eleven ships of the line, which but for this expeditious mode of renovation would have been still in dock, were engaged in the battles of the last autumn, and when it is recollected how much the arduous services that followed the glorious 21st of October put our ships, as

well as our seamen, to the proof, the value of this great improvement will be sufficiently felt. If the professional knowledge and judgment of Lord Barham had not corrected a long established prejudice, and brought into use in our dock-yards a most valuable invention, the battle of Trafalgar could not have been fought.

"Let not this feeble testimony to the merits of an ex-minister, be regarded as imputation on those by whose influence the term of his public services may have been shortened.

"The author has no party attachments, or party enmities, to indulge: and if he felt them, their gratification here would ill consist with the spirit of these pages, addressed as they are to the common feelings of Englishmen, and consecrated to the cause of his much injured country. But he feels it a patriotic as well as a pleasing duty, to do justice to the public merits of Lord Barham; for they furnish a lesson favourable to the highest interests of states, as well as of individuals *.

"The Statesman of whom these truths are told, is well known to have been from early life distinguished by a fervent piety, and by an exemplary discharge of those elevated, though unfashionable duties, which have God for their immediate object: nor was he induced to swerve in these points from the habits of his former life, by the most importunate solicitations of public business, in his late arduous situation.

"The irreligious many are prone to suppose, that such a character is less fit than men of their own stamp to conduct the affairs of nations, or to discharge with vigour and ability the temporal duties of life; but let them contemplate the public services of Lord Barham, and dismiss this foolish prejudice.

"Let them learn from his example, that the most busy and important of civil employments, may be made to afford time enough for the church and for the closet; and that it is possible to be an active and successful minister, without ceasing to be a devout and humble Christian."

* In another part of the same work the author makes the following remarks with reference to Lord Barham. "The venerable age of Lord Barham has been supposed to be a drawback on his qualifications for office, by those only who are ignorant of his still energetic powers, both of body and mind. It may even be truly said, that the lapse of years, during which his knowledge of the civil business of the Admiralty has been matured by observation and experience, has made him fitter for his present most arduous situation. He resembles the old, but sound and healthy oak, which time has qualified for the most important uses of our navy, by enlarging its girth and dimensions, without having at all impaired its strength and elasticity. His Lordship presided at the board of Admiralty only about nine months: yet a naval administration of greater brilliancy, whether we apply to it the vulgar criterion of success, or appreciate it by the juster standards of wisdom in the design, and energy in the execution of measures, is not to be found in the annals of Great Britain."

To the Editor of the Christian Observer.

THE many evils arising from the indiscriminate application to religious characters of certain terms of reproach, or, as they may be called, "*exploding* epithets," have frequently been pointed out in your pages, in a manner which has appeared to me both judicious and useful. I was much pleased with what occurs on this subject in the review in your last number, of the Primary Charge of the present Bishop of Norwich. I do not think it necessary to add any reflections of my own, to those which have already fallen from you, respecting this too prevalent and most mischievous practice. I apprehend, however, that it may be attended with some advantage to illustrate your general positions, by a reference to former periods of our ecclesiastical history.

With this view, I take the liberty of transmitting to you a passage from Dr. Parr's life of Archbishop USHER, the application of which, to existing times and circumstances, may be left to the intelligent reader. The passage is as follows:

"But though Dr. Usher was thus remarkable for piety and learning, he could not escape the common fate of extraordinary men, viz. envy and detraction; for there was some in Ireland, who would needs have him to be a *Puritan* (as then they called those whom they looked upon as disaffected to the discipline of the Church as by law established). And to lay a block in the way of his future preferment, they had got some to traduce him as such to the King, who had no great kindness for those men, as he had little reason. But the Doctor hearing of it, and having occasion about this time to come to England, the Lord Deputy and Council were so sensible of the scandal, that for his vindication, they wrote by him a recommendatory letter to his Majesty's Privy Council in England *."

"But that you may see," proceeds his biographer, "that this odious nickname was put upon many pious and orthodox divines who did not deserve it, it will not be amiss to give you this following letter to Dr. Usher, then in England, from a worthy divine, then in Ireland.

"REVEREND SIR,

"I HOPE you are not ignorant of the hurt that is come to the Church by this name *Puritan*, and how his Majesty's good intent and meaning therein is much abused and wronged: and especially in this poor country, where the Pope and Popery are so much affected. I being lately in the country, had conference with a worthy, painful preacher, who hath been an instrument of drawing many of the mere *Irish* there, from the blindness of Popery, to embrace the Gospel, with much comfort to themselves, and heart-breaking to the priests, who, perceiving they cannot now prevail with their juggling tricks, have forged a new device. They have now stirred up some crafty Papists, who very boldly rail both at ministers and people, saying, they seek to sow this damnable heresy of *Puritanism* among them, which word, though not understood, but only known to be most odious to his Majesty, makes many afraid of joining themselves to the Gospel, though in conference their consciences are convicted herein. So to prevent a greater mischief that may follow, it were good to petition his Majesty to define a *Puritan*, whereby the mouths of these feoffing enemies would be stopped; and if his Majesty be not at leisure, that he would appoint some good men to do it for him: for the effecting thereof, you know better than I can direct, and therefore I commit you and your affairs to the blessing of the Almighty, praying for your good success there, and safe return hither, resting your assured friend to his power."

EMANUEL DOWNING.

Dublin, 24th Oct. 1620.

Parr's Life of Usher, fol. 1687, p. 16.

I could easily point out, Mr. Editor, some terms in very current use in modern times, of which it would be no less desirable to obtain an authoritative definition; but as none of

* In this letter, which speaks of the extraordinary merit of Dr. Usher; of his being an excellent and painful preacher, a modest man, abounding in goodness, and given up to his profession; and his life and doctrine such, that those who agree not with him, are yet constrained to love and admire him; the Council state themselves to be desirous to set him right in his Majesty's opinion, who, it seems, had been informed that he was "somewhat transported with singularities and unaptness to be conformable to the rules and orders of the Church." "We," they add, "are so far from suspecting him in that kind, that we may boldly recommend him as a man orthodox, and worthy to govern in the Church."

your readers can be ignorant of them, I will proceed to furnish another illustration of the injustice of opprobrious appellations when indiscriminately applied to religious persons, taken from the beginning of the excellent Richard Baxter's narrative of his life and times. After having described the state of the Clergy in general, in that part of the country (Shropshire) where he was born, to have been deplorably bad, most of them being ignorant, and many of them immoral, and there being among them only three or four constant competent preachers, the rest never preaching at all, but only reading the service; he thus proceeds:

"In the village where I lived, the reader read the Common Prayer briefly, and the rest of the day was spent in dancing under a may-pole, not far from my father's door, where all the town did meet together; so that we could not read the Scriptures in our family, on account of the great disturbance in the street. Many times my mind was inclined to be among them, and sometimes I broke loose from conscience, and joined with them: and the more I did it, the more I was inclined to it. But when I heard them call my father *Puritan*, it did much to cure and alienate me from them; for I considered that my father's exercise of reading the Scriptures was better than theirs, and would surely be better thought on by all men at the last: and I considered what it was for which he and others were thus derided. When I heard them speak scornfully of others as Puritans whom I never knew, I was at first apt to believe all the lies and slanders wherewith they loaded them. But when I heard my own father * reproached, and perceived the drunkards were the forwardest in the reproach, I saw that it was mere malice. For my father never scrupled Common Prayer or ceremonies, nor spake against Bishops, nor ever so much as prayed but by a book or form, being not ever acquainted then with any that did otherwise: but only for reading Scripture when the rest were dancing on the Lord's day, and for praying, by a form out of the end of the Common Prayer Book, in his house, and for reproving drunkards and swearers, and for talking sometimes a few words of Scripture and the life to come, he was reviled commonly by the name of *Puritan*, *Precisian*, and *Hypocrite*; and so were the godly conformable ministers that lived any where in the country near us, not only by our neighbours, but by the common talk of the vulgar rabble of all about us."

Mutato nomine de te fabula narratur.

R. B.

* Speaking of his father, he says, "it pleased God to instruct and change him by the bare reading of the Scriptures in private, without either preaching, or godly company, or any other books but the Bible; and God made him the instrument of my first convictions, and approbation of a holy life, as well as of my restraint from the grosser sort of lives. When I was very young, his serious speeches of God and the life to come possessed me with a fear of sinning. At first he set me to read the historical part of the Scripture, which greatly delighted me; and though I neither understood nor relished much the doctrinal part, yet it did me good by acquainting me with the matters of fact, and drawing me on to love the Bible, and to search by degrees into the rest."

To the Editor of the Christian Observer.

In an early number of your work you favoured us from Barruel with an account of the horrible end of the infidel VOLTAIRE. The truth of this account, though to my mind it bears the marks of fidelity, some have affected to doubt. It receives however so strong a confirmation from a work which has recently appeared in an English dress, as to

remove all reasonable ground of hesitation, in admitting the authenticity of at least a main part of it; I mean the misery of his last hours. The work to which I allude is the Life of MARMONTEL, written by himself. Marmontel was the intimate friend and companion, the admirer and partizan of Voltaire, and his testimony on the present occasion derives additional weight from its being incidentally and unintentionally given. He does not seem aware of the purpose to which his statement may be applied. But it will not the less forcibly manifest, on that account, the inestimable value of the peace of the Gospel, (the "peace which passeth understanding,") and of "a good hope through grace;" as well as the wretched inanity of a worldly life, even when FAME, that most refined object of the *world's* adoration and homage, is the idol worshipped. The extract which I am about to transcribe for your use, appears to me the more valuable from its bringing into view another remarkable instance of the fatuity and wretchedness of a life estranged from God, and employed in the pursuit of the world's applause. Nor am I sure that the insensibility of MARMONTEL himself to all that deserves the serious consideration and care of an immortal being, his voluptuous tranquillity and prudent sensuality, as they are displayed in his memoirs, do not constitute as melancholy a representation of human depravity and misery, and excite as great commiseration in the mind of the Christian, as even the vicious but poignant sensibilities of ROUSSEAU, or the phrenzied horrors of VOLTAIRE.

But let us hear this unconscious witness to the excellency of the Christian's hope, and let us bless God if we, through his grace, have escaped not only the fatal delusions of infidel sophistry, but the ruinous pollutions of the world, whether they assail us in the shape of sensual pleasure, or tempt us to the love of wealth, or assume the less repulsive form of a passion for human praise and distinction.

"If I had the passion of celebrity," says Marmontel, (vol. iii. p. 216—222,) "two great examples would have cured me of it, that of VOLTAIRE and that of ROUSSEAU; examples very different, quite opposite in many respects, but agreeing in this point, that *the same thirst of praise and renown was the* TORMENT *of their lives.*

"Voltaire, whom I had just seen expire, had sought glory by all the roads that are open to genius, which he had deserved by immense labours and various extraordinary success. But on every road to fame he had encountered envy, and all the furies by whom she is escorted. Never did a man of letters bear so much outrage, without any other crime * than great talents, and the ardour of signalizing them. Those who envied him fancied they could be his rivals by shewing themselves his enemies: those whom, as he passed, he trod under his feet, insulted him as they crawled. His whole life was a contest, which he had deserved, which he indefatigably maintained. "The combat was not always worthy of him; and he had more insects to crush than serpents to strangle. But, though he could not provoke, neither could he overlook offence: the vilest of his assailants have been branded by his hand: the arm of ridicule was the instrument of his vengeance, and he wielded it most fearfully and cruelly. *But to him the greatest of blessings, repose, was unknown.* It is true that envy at last appeared tired of the pursuit, and began to spare him on the brink of the grave. On his return to Paris, after a long exile, he enjoyed his renown, and felt the enthusiasm of a whole people grateful for the pleasures that he had af-

* We may hence see the character of Marmontel himself, and how unexceptionable he is as a witness on this occasion.

forded them. The weak and last effort that he made to amuse them, *Irène*, was applauded as *Zaïre* had been; and this representation, at which he was crowned, was for him the most delightful triumph. But at what moment did this tardy consolation reach him, the recompence of so much watching! The next day I saw him in his bed. 'Well,' said I, 'are you at last satiated with glory?' 'Ah! my good friend,' he replied, 'you talk to me of glory, and I AM DYING IN FRIGHTFUL TORTURE!'

"Such was the end of one of the most illustrious of all literary men, and one of the most engaging of all social companions. He was alive to injury, but so he was to friendship. That with which he honoured my youth was unvaried till his death, and a last proof that he shewed me of it was the reception, full of grace and kindness, which he gave my wife when I presented her to him. His house was perpetually filled with the crowd that pressed to see him, and we were witnesses of the fatigue he gave himself to reply suitably to each. That continual attention exhausted his strength; and for his true friends it was a painful spectacle. But we were of his suppers, and there we enjoyed the last glimmerings of that brilliant intellect which was soon to be wholly extinguished.

"ROUSSEAU was wretched like him, and for the same passion. But the ambition of VOLTAIRE had a fund of modesty *; you may see it in his letters; whereas that of Rousseau was coupled with vanity; the proof of it is in his writings.

"I had seen him, in the society of the most estimable men of letters, welcomed and esteemed: that was not enough for him; their celebrity shaded his, and he thought them jealous. To him their kindness was suspicious. He began by distrusting, and ended by aspersing them. He had friends in spite of himself; their benevolence was unfortunate to him. He received their favours; but he accused them of wishing to humble, to dishonour, to defame him; and he returned their beneficence with the most odious defamation.

"He was never spoken of in society but with tender interest. Even criticism itself was for him full of respect, and tempered with eulogies. He would say, it was but the more adroit and perfidious.

"In the most tranquil repose, he always chose to fancy or affirm that he was persecuted. His disease was to imagine, in the most fortuitous events, in the most common occurrences, some intention of injuring him, as if in the world all the eyes of envy had been fixed on him. If the Duke of Choiseul had conceived the conquest of Corsica, it was in order to take from him the glory of being its legislator. If the same Duke went to sup, at Montmorency, with the Duchess of Luxembourg, it was to usurp the place that he was wont to occupy near her at table. Hume, he would say, had been envious of the reception which the Prince de Conty had given him. He never pardoned Gumm for having some preference over him at Madame d'Epinay's; and you may see in his memoirs how his cruel vanity revenged this offence.

"Thus for Voltaire and for Rousseau life had been perpetually, but differently, agitated. For the one it had often reserved the sharpest pains, but some very lively enjoyments; for the other, it was one continued flood of bitterness, without any mixture of joy or sweetness. Most certainly at no price would I have wished for the condition of Rousseau, he could not endure it himself; and, after having poisoned his days, I am not at all surprised that he has voluntarily abridged their duration.

"As for Voltaire, I confess, that I likewise thought his glory too dear-

* Who but a Frenchman would have attributed modesty to Voltaire?

ly purchased by the afflictions it had exposed him to, and I repeated again and again, less lustre and more quiet." P.

A HYMN FOR CHRISTMAS DAY.

Written by the celebrated Chatterton when he was about eleven years of age.

ALMIGHTY framer of the skies !
O let our pure devotion rise,
Like incense in thy sight !
Wrapt in impenetrable shade
The texture of our souls were made
Till thy command gave light.

The sun of glory gleam'd the ray,
Refin'd the darkness into day,
And bid the vapours fly :
Impell'd by his eternal love,
He left his palaces above
To cheer our gloomy sky.

How shall we celebrate this day,
When God appear'd in mortal clay,
The mark of worldly scorn ;
When the Archangels heavenly lays,
Attempted the Redeemer's praise
And hail'd Salvation's morn.

A humble form the Godhead wore ;
The pains of poverty he bore ;
To gaudy pomp unknown:
Tho' in a human walk he trod,
Still was the man Almighty God,
In glory all his own.

Despis'd, oppress'd, the Godhead bears,
The torments of this vale of tears ;
Nor bid his vengeance rise ;
He saw the creatures he had made
Revile his power, his peace invade :
He saw with mercy's eyes.

How shall we celebrate his name,
Who groan'd beneath a life of shame,
In all afflictions tried ;
The soul is raptur'd to conceive
A truth which being must believe *,
The God eternal died.

My soul, exert thy powers, adore,
Upon devotions plumage soar,
To celebrate the day ;
The God from whom creation sprung
Shall animate my grateful tongue ;
From him I'll catch the lay.

S.

* The transcriber is not responsible for the obscurity of this line ; it belongs to the original.

REVIEW OF NEW PUBLICATIONS.

Poems chiefly descriptive of the softer and more delicate sensations and emotions of the heart ; original, and translated ; or, imitated from the Works of Gesner. By ROBERT FELLOWES, A. M. Oxon. London, Mawman, 1806. 12mo. pp. 151.

THERE is something so pleasing even in the appearance of modesty, that it is sure almost on every occasion to attract attention and conciliate esteem. Many a man has passed through life respected and beloved, for no other reason than that he possessed a diffidence of character, which was unwilling to obtrude, and was apparently unconscious of those merits, which were obvious to all the world besides. Our readers will naturally conclude that we do not moralize thus for nothing, and that, strange as it may seem, these reflections are in some way or other applicable to Mr. Fellowes. That they are not advanced without a cause, will be evident from the very first sentence in his book. "The author of the following pages, though he has often appeared before the public in the habit of a theologian, has never yet been seen in the character of poet." This is modesty in an extreme. Dress is a thing, which varies with the fashion; and in this new habit we scarcely know how to recognize the divine; but Mr. F. has, long before this publication, been entitled to a distinguished place in the annals of poetry.

For what are the qualifications, which constitute a poet? Without entering into that minuteness of description, by which Imlac en-

deavoured to exalt his profession to the Prince of Abyssinia, we will venture in brief to assert, with the greatest critics of antiquity, that certain strength of diction and boldness of imagination are essential to his very name and character. And wherever we discover this, there, as if by common feeling and unanimous suffrage, we acknowledge the spirit of poetry. And there are few persons, we are persuaded, in the present dearth of genius and degeneracy of times, who have indulged in such daring flights, as are to be found in the earlier publications of Mr. Fellowes.

It is recorded of Milton, that he preferred the Paradise Regained to that great poem, which has rendered his name immortal. Other writers of eminence have fallen into a similar error with respect to the relative merit of their own productions; nor is Mr. Fellowes absolutely exempt from the charge. He would have given a much more appropriate description of his works, had it occurred to him to transpose their titles. His earlier productions ought in justice to be considered as poetry, if a grand style and bold fictions can confer that dignity without the aid of metre; and the work before us, instead of bearing the title of "Poems, chiefly descriptive of the softer and more delicate sensations, &c." would be more correctly designated by the character of "Essays on Love, morally, philosophically, and practically considered." It is in fact a plain, practical treatise, more particularly descriptive of that species of salutation, which children of a tender age are generally taught to practise.

We are ready to admit, that opinions so widely different from those of the ingenious author himself on the quality of his own works, viz. which are the poems and which the essays, ought in no case to be advanced without solid and substantial reasons. Our wishes on this point do most perfectly correspond with our duty. It will be proper therefore to introduce the subject by a few quotations from his poetical compositions, before we descend to the analysis of the essays before us.

In a work erroneously entitled, "Religion without Cant *," whilst speaking of certain persons, whom Mr. Fellowes, in his nervous and energetic manner, distinguishes by the name of *fanatics*, he sublimely sings, "They make the delirium of sensation a substitute for integrity of character." p. 27. "They confine the seat and habitation of faith, the bounds of its existence, and the sphere of its influence, to the sensations, within whose gaseous atmosphere they circumscribe its power, and to whose invisible operations they restrict its evidence." p. 120. "They confine the agency of grace within the volatile gas of the sensations, &c." p. 191. Now all this is downright poetry: and unless we labour under a great mistake, we are able by means of internal evidence to state from what source these splendid visions were derived. Who has not been at the Royal Institution, and who can be ignorant then of the effects of the gas, which all must have tasted? If perchance any of our country readers should have yet to learn the intoxicating properties of the nitrous oxide gas, he should be informed that it possesses virtues, which not even Falstaff himself could ever discover in Sherris Sack. "It ascends me into the brain; dries me there all the foolish and dull and crudy vapours, which environ it: makes it apprehensive, quick, *forgetive*, full of nimble, fiery and delectable shapes." These properties it has in common with sack; in other respects it resembles the wonder-working afflatus of the Pythian god: it carries you at once far beyond the confines of sobriety and reason;

* Its proper name, as we intimated on a former occasion, would be "Cant without Religion."

you see wonderful sights, and say wonderful things; you rave about the delirium of the senses, the volatile gas of the sensations, and spheres, and atmospheres, and invisible operations, and can speak no language but the language of empyrean poetry. One proof more would be sufficient to establish even a mathematical proposition: "The fanatic," says the author of Religion without Cant, "puts the victims of his rage to every torture, which he can contrive in this world, and then breathes fervent wishes to heaven for their eternal damnation in the next." p. 130. This it must be allowed is highly poetical; as bold a flight of the imagination as we ever remember.

We trust that, by this time, our readers are equally persuaded with ourselves, that Mr. Fellowes, notwithstanding his modest disavowal of such an opinion, has already appeared before the public in the character of a poet. The volume at present under examination, we have affirmed, to consist not of *poems* but *essays* "on love, morally, philosophically, and practically considered." This will abundantly appear from a review of the work.

In the second sentence of the advertisement, we are informed, that "many of the pieces in this little volume," are either "translated or imitated from a German writer of the greatest celebrity; who perhaps was never equalled in the simplicity, the richness, and the delicacy of his pastoral compositions." That writer is Gesner. Now all this may be extremely correct: but unless the spirit of Gesner has fired the bosom of his translator, what advantage do we gain by this piece of intelligence? There lived once upon a time a Roman author called Virgil, who in the opinion of some persons "was perhaps never equalled in the simplicity, the richness, and the delicacy of his pastoral compositions," except indeed by this German Gesner; but with how few of these good things has Dr. Trappe condescended to favour us? A bottle of good champagne, possesses a briskness and a sparkling, which no small beer in the world could ever pretend to rival: yet if it be *slowly translated* from one vessel into another, we need not inform a writer who dates his advertisement from * Euston, that though the body of the liquor may remain, all the spirit and sparkling have escaped in the process.

Of the richness and delicacy of these essays we are not prepared to speak; it cannot however be denied that they are abundantly simple; and we feel pleasure in making this concession, on account of its conformity to the rule of Horace.

"Sit quidvis simplex duntaxat et unum."

Aristotle says something about poems having a beginning, a middle, and an end, and contends that they ought not to be too large or too small, but of such moderate dimensions that you may contemplate the whole at once. It cannot be denied that all these essays have a beginning, a middle, and an end, and you may generally take in the whole at one view: they usually begin at the top of the page, and end at the bottom; and with respect to unity of design, we have only to add, that the beginning is salutation, the middle is salutation, and the end is salutation †.

That the contents of this book have so much in common with the directions of Horace and Aristotle we cheerfully admit; but these properties alone are not sufficient to constitute a poem. Yet the subjects are highly important. The fifth page furnishes a detailed account of them; we will present the

* The seat of the Duke of Grafton.

† Salutation is a long word, and consequently not well adapted to a short composition. It is on this ground we suppose that Mr. Fellowes has generally adopted in place of it an expressive monosyllable, which he probably found in Piozzi's Synonymes.

reader with a sample, that he may be aware of the feast before him.

1. To Anna. 2. The Praise of Love. 3. Virtuous Love. 11. Hopeless Love. 12. The Sensations of *Insipient Love.* 14. Amintor or Filial Love. 16 Anna consecrated to Love. 19. Soon to be married. 20. Frederick and Lucy, or Frolic Love. 22. Arthur and Mabel. 26. Lovers parting, &c. &c.

The first of these essays is addressed to Anna; and as it states the object of the author in a plain and familiar manner, and is placed in the very front of his book, it may be considered as no unfair specimen of his best attempts.

"No bloody battles stain my page;
My muse records no heroes' rage:
Far from the noisy crowd she flies,
To seek the sensitive and wise.
Oft by some brawling brook she strays,
Or wanders through some wood's dark ways;
Or, &c. &c."

These lines, with the exception of the fourth, are pretty near sense, and as first impressions are powerful, we are happy to introduce Mr. Fellowes to our readers with so favourable an extract.

Our next specimen is from the second essay on the "Praises of Love."

"O Cupid! god of ecstasy,
How sweet to love, and lov'd to be!
Buds not love in the rosy child,
Who smiling plucks the daisies wild?
Yes; love is then first blushing born,
Like the prime tint of ruby morn.
O Cupid! god of ecstasy,
How sweet to love, and lov'd to be!"

This is simple and artless enough. So simple indeed and so artless, that we shall leave those to enjoy it who can, without a *comment*. To disturb Mr. Fellowes or his readers in the possession of such simple pleasures would be as cruel as to scare his own "rosy child" from plucking daisies.

The third essay is entitled, "Virtuous Love," and thus it commences:

"The virtuous, when the virtuous love,
That love is form'd to last;
In every change of life 'twill prove
Too strong for fortune's blast." (p. 7.)

We must pause a moment to remark on one obvious beauty in these philosophical speculations on "Virtuous Love." A sturdy grammarian, who never can endure a nominative case without a verb in the neighbourhood, would probably start at the passage, as containing a violation of one of the first principles of his art. But Mr. Fellowes writes not for philologists. His aim is to gratify minds of a nobler kind; and every man of taste is well aware, that what is invidiously called "bad grammar," is not only defensible from the practice of the best writers, both ancient and modern, but that a deviation from ordinary rules is, in certain cases, an evidence of superior intellect and transcendent ability.

"Great wits will sometimes gloriously offend,
And rise to faults true critics dare not mend."

So spake Pope, and so writes Mr. Fellowes. Had he not risen in the present instance far above the influence of Lilly and of Lowth,

"To snatch a grace beyond the reach of art,"

this stanza would have lost one of its principal beauties.

"A grace" of the same nature occurs in his next composition, "Anna recommended to the care of the Zephyrs;"

"But O! *thou* softest of the zephyr-train,
Thou, who ne'er *flew* upon the ruffled main, &c." (p. 10.)

"Contracta quis non in paupertate solutus?" If a man who has neither ideas or language is still willing to write, he ought in pity to be allowed some latitude.

It has been remarked of many persons, possessed of pre-eminent talents, from Demosthenes down to Mr. Fox, that they were sometimes so hurried on by the subjects, which occupied the full grasp and bent of their mighty minds, that they were

betrayed into inaccuracies, which a man even of vulgar conception would easily avoid. The public will be much gratified with observing several of these marks of genius in the work before us. We shall content ourselves with producing two luminous instances.

"WALK AT MIDNIGHT IN THE AISLE OF A CATHEDRAL."

"How well this gloom accords with my sad heart!
The nigh-bird twitters* from the gray church-pile,
As slow I roam along the midnight aisle;
At lonely intervals the moon-beams dart,
Shedding a soft endearing smile on those,
In consecrated peace, 'neath the dark cell,
Freed from this frail mortality, who dwell."
(p. 16.)

A poor uninformed man, who looks no farther than his Sunday lesson, or the solemn language of the burial service, would probably imagine that the bodies alone are committed to the dust, and that the soul had taken its departure for the world of spirits; if Mr. Fellowes has deposited them both "'neath the" same "dark cell," it must be attributed solely to the rapidity of his thoughts and the boldness of his ideas.

Again,

"Whose is that haggard look and frantic air,
Up yon rude cliff that winds the weary way
In the deep night, and shuns the glare of day?
'Tis *hopeless love*, the victim of despair!"
(p. 18.)

To make short of a melancholy tale, "hopeless love" tumbles from a cliff and drowns herself.

This essay reminds us of a rule once laid down for conversation and essays by a gentleman of distinguished eloquence: "Never deal in particulars, always lay hold of something general; and if possible seize an abstract principle; it invariably excites attention." Indeed it does.

We are unwilling to trespass too long upon the patience of our readers, by selecting farther marks of genius from this volume; but we must be permitted, in justice to the author, to give his account of "the sensations of insipient love." We at first doubted whether the word should not be read "incipient;" but were convinced, by the perusal, how totally such a correction would destroy the spirit and beauty of the piece. He who would do a thing well, should do it naturally. Mr. Fellowes had occasion to paint the sensations of a foolish lover, (possibly the idiot child of Betty Foy so charmingly described in the "Lyrical Ballads)"; he immediately transforms himself, according to the rules of Longinus, into the person of the unhappy youth, and exhibits his sensations in terms highly beautiful on account of their natural insipience.

"O why these unusual emotions I feel?
Why flutters my heart? from my breast soft sighs steal?
Why from thee are my eyes so unwilling to stray?
Or, why so dejected, when you are away?
Unless *you're* by my side, my *mind's* never at ease,
No female besides has one charm that can please!"
"Ah! I love thee—*that's* it" (how sweetly insipient!) "if, of love I may tell,
O how blest should I be did you love me as well!
'*Tis* true that my eyes thy eyes often will meet,
When sudden, as if half asham'd, they retreat.
A suffusion of red then will just *tint* thy cheek, &c."

Delightfully insipient again! One may read for a summer's day without once hazarding the discovery, whose eyes are ashamed, and whose eyes retreat.

We will give but one specimen more of Mr. Fellowes's style of reasoning. The last essay is in two parts, entitled, "The First Seaman, or Love teaching the Art of Navi-

* Buffon takes no notice of a twittering owl. The twittering species we presume is peculiar to Suffolk.

gation." A mother and her daughter are living on a solitary island, which for the sake of perspicuity we will call A: just in sight of it is a distant land B. in the horizon: the daughter wishes for the society of some other beings like herself, though perfectly ignorant of their existence, and therefore falls violently in love with a possible inhabitant of B. A young man resident in B having heard from his father that a family once lived in the direction of A, before an earthquake separated the two countries, is smitten in his turn with the possible inhabitant of that island: he can scarcely sleep for the idea, and of course dreams about his imaginary fair. The great excellence of this young man consists in the strength of his body and the strength of his understanding.

A tree's huge trunk, which had for ages stood
Hallow'd by time, came rolling o'er the flood. (p. 121.)

He seized it alone, and drew it on the beach: so much for the vigour of his body. The following reasoning proves the strength of his understanding.

That on yon isle some human footsteps tread,
Is probable from what my father said:
And the bright dream, which powers celestial drew
Before my fancy, prove that saying true. (p. 124.)

To a cold logician this might probably appear an argument not very decisive; but the truth of the fact is the best proof that the reasoning is correct. A young lady did live in the island A, and her name was "Ella." The sequel may be left to our readers imagination.

We have already stated our reasons, why we cannot rank these compositions in the class of poetical effusions. Our quotations must have proved to the satisfaction of most of our readers, that they ought rather to be entitled, "Essays on Love, morally, philosophically, and practically considered." But "de gustibus non disputandum:" every man must be left to his own judgment in the estimation. "It is surely superfluous to answer the question, that has once been asked," says the Colossus of English literature, "whether Pope was a Poet, otherwise than by asking in return, if Pope be not a poet, where is poetry to be found?" We are bold to answer, in this last work of Mr. Fellowes: for whatever the verses of Mr. Pope are not, precisely that thing the verses of Mr. Fellowes are. Pope remarks of himself,

"I lisp'd in numbers for the numbers came;"

and this constitutes the difference between them. Mr. Fellowes attempts to lisp in numbers, but the numbers will not come. As for example,

"A bubbling brook with murmurs sweet
Soon lull'd him in the arms of sleep."

The number, which should have come, was "sheet;" but it is unfortunate that we always speak of "sheets" in the plural. In the poetry of prose, he has, as we have seen, been eminently successful.

Few works are calculated to excite general attention: we will however venture to recommend these essays to four classes of readers, so numerous and extensive, that if only each procures one, the sale will certainly recompense all the trouble, and difficulty, and vexation which the author must have experienced in reducing a set of awkward and unaccommodating words to order and decorum.

And first to school boys. Whoever has been concerned in the mysteries of theme-making, must be duly aware of the value of a quotation which is at once in point, and which from its cast of composition is in no danger of exciting the suspicion of plagiarism. These essays are admirably adapted for the purpose. Take an example on the thesis "Omnia vincit amor."

"Two birds had built themselves a mossy nest.

Then with sweet friendship on the neighbouring tree
They play'd: and O! what love, what ecstasy!
Soon in the nest I saw some eggs were laid,
O'er which one bird her brooding wings display'd.
All day I watch'd them from the arbour green,
Till young birds nestled, where the eggs had been.
The old birds now appear'd with joy elate;
More glad they flutter'd; O! their happy state!
And ever were they busy on the wing,
Fresh seeds and insects in their beaks to bring.
Sweet was each morsel to *the chirping things*,
Each day increas'd the feathers on their wings." (p. 105.)

We would secondly recommend these essays to foreigners. Much time and labour would be saved by persons ignorant of the language, if they could learn the meaning of two words at once. Mr. Fellowes's publication promises, in this view, to be of great utility. Examples of the "callida junctura," as Horace somewhere expresses it, crowd upon you almost in every page. Here you shall not only discover "wind-gods" and "sea-nymphs," but "tear-drops" and "flower-flags," and "sea-powers" and "zephyr-train," and "love-charms," and "co-mutual," and "well-a-day," and "heavenly-pure," and a hundred others, whose permutations and combinations cannot fail to afford a rich treat to every lover of hard words, and of the new system of the English language.

Thirdly, to nurses. Often have our ears been assailed, and our "sensitive" feelings wounded to the quick by the frivolous prattle, which these well-meaning characters deal out to their infant care. No sooner does the dear little creature shew symptoms of impatience, on account of the pricking of a pin, or the want of a dinner, than it must be soothed by such strains as,

"See saw sacchara down,
Which is the way to London town, &c."

"Rock-a-by baby in a tree top,
When the wind blows, the cradle will rock, &c."

"Queen Bessy, she crept and crept into a spout,
And she crept and she crept, but she could not creep out, &c."

—a set of rhymes, which are calculated to convey very little knowledge, either moral or philosophical, to the infant mind. Let mothers give it in charge to the nurse to discard these frivolities, and to adapt to such tunes as may seem in her wisdom the best, those moral essays in the work before us, of which children are able to comprehend the force.

Thus,

"Dear girl, said Arthur, when with glee,
He took his Mabel on his knee.
How blest thus to be lov'd by thee,
For thou art every thing to me." (p. 50.)

This may serve as a good substitute for

"Where does my lady's garden grow, &c."

and it is a fortunate circumstance that the same tune will answer for both.

Fourthly, to that class of *insipient* men and women who may be termed the *sentimental*. This class of mortals is always in love. Like Ella, in the last essay of Mr. Fellowes, without any exact determination of the point, what they love or why they love, they are confident in the assurance, that every pain which they suffer, whether bodily or mental, is the result of this universal feeling. To them we would strenuously recommend this work as an invaluable treasure. When the weather is fine, and their tea of proper flavour, whilst they are overflowing with cheerfulness and good animal spirits, what song can be better suited to their "breathing fibres" than "The Praises of Love?" It may be adapted with effect, either to the piano-forte or the harp.

"O Cupid! god of ecstasy,
How sweet to love, and lov'd to be!
Thy force each breathing fibre feels,
Through every *sentient* heart it steals,"
&c. &c. (p. 4.)

And when in the progress of the seasons the leaves are falling from the trees, and colds and agues and fevers announce the approach of winter, let them only attribute their sensations to "insipient love," and they have a song for November as well as for May:

"O! why these unusual emotions (do) I feel?
Why flutters my heart? from my breast soft sighs steal," &c. &c.

They will thus be able to deceive both themselves and their neighbours into the persuasion, that they are smarting under the tyranny of the "love-god," when the wintry "wind-god" is the real author of all their maladies; and they will derive consolation from the idea, in proportion as the pangs of love are more easy to tolerate, than the shootings of rheumatism and the ravages of age.

To be serious however for a few minutes: can reverend clergymen now find no better employment than to foster folly, and to lead captive silly women? Is it for them to give force and inveteracy to those domineering passions, which never require to be stimulated, and which, if uncontrolled, will too surely corrupt the heart, and terminate in profligacy and dissipation? What opinion would have been entertained of Cranmer or Latimer, of Luther or Melanchthon, or Calvin, if they had so far forgot the nature of those sacred duties, which required all their time and all their talents, as to employ themselves in filling the heads of foolish girls with notions at once childish and prejudicial, and in acquiring the character, of which every clergyman should be cordially ashamed —that he is a pretty fellow among the ladies? If our Saviour and his Apostles are to be objects of imitation to those who pretend to inculcate their precepts, and to tread in their steps, by what part of their conduct can a clergyman justify this degradation of his profession? What layman even who acknowledges as a predominant principle of action that sublime rule, "whether he eats or drinks, or whatever he does to do all to the glory of God," who feels himself "a stranger and a pilgrim" here on earth, and is determined to know nothing below but "Jesus Christ and him crucified;" what human being under the guidance of principles like these, can prevail upon himself to corrupt the taste of the rising generation, and to encourage notions which in their best view are extravagantly foolish, and in their maturity are in open hostility with the word of God, and the eternal interests of man? Real virtuous love is in no way connected with these spurious feelings and sickly sensibilities. Milton has displayed it with all its beauty, and it has an advocate in every rational bosom; but if for this you substitute the "insipient sensations" of a Strangford, a Moore, or a ———.

We beg pardon of Mr. Fellowes and our readers, for being thus grave, where gravity may be thought a little misplaced. *De minimis non curat lex.* And though Mr. Fellowes deserves to be suspended for publishing a volume so profligate in its tendency as this is, he is too weak to be very noxious. Yet even Mr. Fellowes has doubtless his admirers, and some happy families may perhaps be found, in which the elder branches are singing in tragical chorus, that pathetic stanza,

"A boat upset by the fierce winds
Coastward the wild waves roll'd:
The moon-beam glimmering on the keel
Some dire disaster told." (p. 80.)

The good maiden aunt talks of Cupid the "love-god;" and every little creature in the house, that has the gift of a tongue, is vociferating "the history of Arthur and Mabel."

Select Passages from the Diary and Letters of the late John Blackader, Esq. formerly Lieutenant Colonel of the XXVIth., or Cameronian Regi-

ment of Foot; and afterwards Deputy Governor of Stirling Castle. Written chiefly during the most interesting scenes and engagements of the War in Flanders and Germany, conducted by John Duke of Marlborough. Now first published from his own MSS., and interspersed with Explanatory and Historical Notes. To which is prefixed, an Account of the Life and Parentage of the Writer. With a Preface, by John Newton, Rector of St. Mary Woolnoth, London. Edinburgh: Ritchie. Sold for the Benefit of the Edinburgh Magdalene Asylum. 1806. 12mo. pp. xxxii. and 269.

From an advertisement prefixed to these papers, it appears, that the greater part of the manuscripts from which they are printed, were sold a few years since as waste paper: but coming into the possession of persons who discovered the writer, and valued his principles, they were afterwards shewn to Mr. Newton. This gentleman, conceiving that their publication might be useful, undertook to recommend them to the attention of the public in a preface; which he accordingly composed in 1799. The notes and biographical narrative are compiled by an anonymous editor; and we think that he has executed his task with judgment and impartiality. The prefatory remarks of Mr. Newton are distinguished by their great simplicity, and by that genuine patriotism which combines the love of his country with sorrow for her impenitence.

The Diary of Colonel Blackader, as here published, commences January 1, 1704, and continues to the close of 1715. An estimate of its characteristic excellence may be formed by a perusal of the following extracts, which few readers will consider as tedious, or uninstructive. The first specimen that we have selected, relates to the celebrated battle of Blenheim, fought August 2, 1704.

"Many deliverances I have met with, but this day I have had the greatest ever I experienced. We fought a bloody battle, and by the mercy of God have got one of the greatest and complete victories the age can boast of. In the morning, while marching towards the enemy, I was enabled to exercise faith, relying and encouraging myself in God; by this I was made easy and cheerful. I was looking to God during all the little intervals of action for assistance to keep up my own heart, and to discharge my duty well in my station. My faith was so lively during the action, that I sometimes said within myself, Lord, it were easy for thee to lay these men flat upon the ground where they stand, or to bring them in all prisoners; and for encouraging our regiment I spoke it out, that we should either chase them from their post or take them prisoners, and I cannot but observe the event against seven o'clock at night.

"Twenty-six regiments (some say thirty) laid down their arms, and surrendered themselves prisoners at discretion to the Duke of Marlborough, and our regiment was one of those who guarded them.

"This victory has indeed cost a great deal of blood, especially to the English. I was always of opinion that the English would pay for it in this country, and when I consider that on all occasions we conquer, but with much blood, I am at a loss to assign the reason; perhaps it is that our cause is good, but our persons very wicked. Among the rest, I have got a small touch of a wound in the throat. It is so far from making me doubt of the care of Providence, that it is really to me a great confirmation of his protection, for the wound is so mercifully directed, that there is no danger; whereas, if it had been half an inch either to one side or other, it might have proved mortal or dangerous. The Lord is a shield and buckler to me *." (p. 20—23.)

The opinion expressed by Colonel Blackader in the above extract, respecting the distinction between

* "The following is an extract of a letter written by him, dated 2d August, 1704, from the field of battle at Blenheim, to Lady ——— Campbell, at Stirling.

———"I am just now retired from the noise of drums, of oaths and dying groans. I am to return in a few minutes to the field of battle, and wrapping myself up in the arms of Omnipotence, I believe myself no less safe as to every valuable purpose, than if sitting in your Ladyship's closet."—

the *cause* of war, and the *persons* engaged in it, reminds us of a passage in an author, whom it is not very common to cite on subjects allied to divinity. "There is no king," says Shakspeare, "be his cause never so spotless, if it come to the arbitrament of swords, can try it out with all unspotted soldiers: some, peradventure, have on them the guilt of premeditated and contrived murther; some, making the wars their bulwark, that have gored the gentle bosom of peace with pillage and robbery. Now if these men have defeated the law, and outrun native punishment; though they can outstrip men, they have no wings to fly from God. War is his beadle, war is his vengeance. Therefore should every soldier in the wars do as every sick man in his bed, wash every moth out of his conscience; and dying so, death is to him advantage: or not dying, the time was well spent wherein such preparation was gained." (Henry V.) Colonel Blackader repeats the sentiment referred to, in a letter;—"we have a good and just cause, though we be foul-fingered hands that manage it." (p. 198.)

At p. 48, occurs this confession:

"I observe this of myself, and own freely, that any measure of courage or resolution that I can pretend to is solely the free gift of God, and not owing to natural temper, or constitution, or blood, or any thing of that kind, for I find that if God should withdraw his grace and assistance from me, I would be one of the poorest faint-hearted creatures in the army; but blessed be God who is my strength, heart, spirit, and courage. I own, to the praise of free grace, that whenever I am clear that I am in my duty called to such a post, be there ever so much danger, the Lord hears my charges, and gives liberal supplies; and proportionably as I am unsatisfied or doubtful of my being in my duty, so does my spirit fail." (p. 48, 49.)

We notice this paragraph, as evidencing the connection between principle and courage; but this alliance is more remarkably illustrated by the description of Colonel Blackader's behaviour at the battle of Oudenard, June 30, 1708.

"This day is another great Ebenezer of my life to be added to Hochstet, Ramillies, &c. never to be forgotten. We have fought the enemy, and by the great mercy of God beat them. I bless God he supplied me with every thing I wanted upon such occasions. I praise him for the courage and resolution he gave me, and for a calm mind. All is his gift.

"The battle began about five in the afternoon, and lasted till night put a screen of darkness betwixt us and them, and thereby saved them, in all probability, from as great a defeat as ever they got. The battle came by surprise, for we had no thought of fighting through the day. My frame was more serene and spiritual through the day than ordinary. My thoughts ran much upon the cii. Psalm, which I sung frequently upon the march. Our regiment was not properly engaged in attacking, but, which was worse, we were obliged to stand in cold blood, exposed to the enemy's shot, by which we had several killed and wounded, for there was heavy firing for about two hours. I was sometimes engaged in prayer, sometimes in praise, sometimes for the public, sometimes for myself.

"*July* 1. We lay all night upon the field of battle, where the bed of honour was both hard and cold, but we past the night as well as the groans of dying men would allow us, being thankful for our preservation. I was mercifully supplied with the comforts of life, and wanted nothing good for me. We marched again by break of day and formed our lines, the enemy making still some appearance, but it was only their rear-guard which was easily repulsed, so we returned to our camp. I went again through the field of battle receiving a lecture on mortality from the dead." (p. 77, 78.)

At p. 81, we pause at the following relation:

"*Aug.* 8. The army was drawn out in the morning to review before the Prince of Hesse and King Augustus of Poland. That is the first time that I recollect of our reviewing on Sabbath for twenty years past. Lord, pardon this sin."

What would have been the reflections of Colonel Blackader, had he lived in the age of *Sunday Drilling!*

We now present to our readers one of the most impressive passages in the Diary, relating to events which ever after deeply afflicted the

mind of the writer, and were frequently recollected by him.

"*Sept.* 11. Ordered on command this afternoon with 400 grenadiers to go upon some attack at the siege. Committed myself to God. This is no surprise to me, as I have been laying my account with it; for since the commencement of the siege (though our regiment was not there) yet I have had constant impressions that I should have a share of some attack or other before it ended. So it is God who commands me there. I take the command from him, and not the Brigade Major. We were so late in arriving at the siege, that the attack is delayed till to-morrow, and we are sent to Marquett Cloyster to lodge all night. We lay down upon the beds prepared for the soldiers who shall be wounded upon the attack, and probably by to-morrow at this time, many of us may be lying here, groaning by wounds and broken bones.

"12. *Sabbath.* Serious all the morning in view of the hot and dangerous service we are to be employed in at night. Committing myself to God. We have got our orders to attack the counterscarp. I went into one of the chambers of the cloyster alone, took out my Bible, and read over several comfortable promises, such as Joshua i. 9. 2 Sam. viii. 6. 14. 1 Chron. v. 20. Psal. xviii. xxxii. 7, 8. lx. 12. Isa. xl. 29, 30, 31. xli. 10, 13, 14. xliii. to the 5th. I sung the xci. Psalm. When I had done, and was walking up and down, I cast my eyes upon the chimney-piece; there was a coat of arms, and the motto was *Deus fortitudo mea**. I held to that, was strengthened, and encouraged myself in the Lord.

"We marched into the trenches about twelve o'clock. There my thoughts were not so distinct, being fatigued—and my spirits dissipated. Went up and down to see where our attack was to be. Prince Alexander of Wurtemburg came in about four, made the disposition, and gave us our orders. When he posted me, he desired me to speak to the grenadiers and tell them that the Duke of Marlborough and Prince Eugene expected they would do as they had always done, chase the French; and that it was better to die there than to make a false step. I answered, 'I hope we shall all do our duty:' so he shook hands with me and went away.

"Near seven, the signals being given, by all our cannon and bombs going off together, I gave the word upon the right, *Grenadiers, in the name of God attack!* So they sprung over the trenches, and threw their grenades into the counterscarp, but they fell into some confusion. I then ordered out fifty more to sustain them, and went out myself, and in a little time got a shot in my arm. I felt the bone was not broken, and all the rest of the officers being wounded, I thought it my duty to stay to encourage the grenadiers to keep their warm post. About a quarter of an hour afterwards, the fire continuing very hot, I got another shot in the head; I then thought it was time to come off. But these shots were so mercifully directed, that there is not a bone broken, and I still say, notwithstanding these two wounds, that God put a hedge round about me, and gave his angels charge over me. The nice ordering of the bullets to touch there, and go no deeper, is to me a clear proof of it, and that he only wounds, to make me a monument of great mercy and kindness.

"I had great difficulty in getting out of the trenches in three hours. I was mercifully provided with a good bed, a house, and good company. I rested well, though my wound broke out and bled during the night." (p. 83—86.)

Colonel Blackader was uniformly anxious to keep in the path of duty; and the least deviation was succeeded by self-disapprobation. Evidence of this may be found in the following extracts.

"The goodness of God to me is very great. It was by his great mercy that I was not killed or wounded to day, by a ball from the citadel *, while walking in the street where I apprehended no danger. The ball just passed me and battered upon the wall at my side. They mark at officers. O Lord, let me not forget thy mercy. I would have had no peace to have been wounded in this way, where I had no call." (p. 91.)

"Hurried out in the morning by company ere I got time for retirement, and was led away to a place in the trenches where we were needlessly exposed to great and small shot from the town. I have not peace in these needless exposings of myself. When I have a call to go into danger, then I depend upon God for suitable grace; but where I have no call I have no promise." (p. 130.)

* God is my strength.

* Of Lisle.

On the last day of August, 1709, was fought the famous battle of Malplaquet.

"The battle began about seven in the morning, and continued till about three in the afternoon. It was the most deliberate, solemn, and well ordered battle that ever I saw—a noble and fine disposition, and as nobly executed. Every one was at his post, and I never saw troops engage with more cheerfulness, boldness, and resolution. In all the soldiers' faces appeared a brisk and cheerful gayness which presaged victory. The Lord of Hosts went upon our head as captain of our hosts, and the army followed with a daring, cheerful boldness, for we never doubted but we would beat them.

"Providence ordered it so that our regiment was no farther engaged but by being cannonaded, which was the most severe that ever our regiment suffered, and by which we had considerable loss; but the soldiers endured it without shrinking, very patiently, and with great courage; for my own part I was nobly and richly supplied, as I have always been on such occasions, with liberal supplies of grace and strength as the occasions of the day called for. I never had a more pleasant day in my life. My mind stayed, trusting in God, I was kept in perfect peace. All went well with me; and not being in hurry and hot action, I had time for plying the throne of grace; God gave faith and communion with himself, by short ejaculations, sometimes prayer, and sometimes praise, as the various turns of providence gave occasion; sometimes for the public, sometimes for myself. I did not seek any assurance of protection for my life; I thought it enough to believe in general, to trust and depend with resignation, and hang about his hand.

"Our regiment with some others, in particular, were honoured to do some very good service, by marching up and manning a retrenchment which the French had left, for there we sustained our own horse, which were pushed by the French horse, and might have been of dangerous consequences if the foot had not sustained them. Take thou the glory, O Lord, to thyself. Not unto us, it was not our bow, but it was the Lord's doing.

"The French foot did not behave themselves well, they soon quitted their retrenchments, but the horse stood more stiffly to it. I did not expect to see their army fight so well. I believe the loss may be equal on both sides. It is as bloody a battle as has been fought, either this war or the last. God is working his holy ends, sweeping off sinners on both sides from the face of the earth. But blessed be God for this, that though he be angry with us, and mowing down our carcasses thick on the fields, yet he is not with our enemies; he is angry at them too, and laying their carcasses upon the face of the earth. He is staining their pride, for they are a vain-glorious nation.

"*Sept.* 1. This morning I went to view the field of battle, to get a preaching from the dead, which might have been very edifying, for in all my life I have not seen the dead lie so thick as they were in some places about the retrenchments, particularly at the battery where the Dutch guards attacked; for a good way I could not go among them, lest my horse should tread on the carcasses that were lying heaped one on another. I was also surprised to see how strong they had made their camp. They had a breast-work before them, round about like the rampart of a town, to fire over. The Dutch have suffered most in this battle. Their infantry is quite shattered, so that it is a dear victory. The potsherds of the earth are dashed together, and God makes the nations a scourge to each other, to work his holy ends, to sweep sinners off the earth. It is a wonder to me the British escape so cheap, who are the most heaven-daring sinners in the whole army, but God's judgments are a great depth. He has many arrows in his quiver, and is not tied to our times and ways. We marched back to our camp we had left on the 29th. I bless thee, O Lord, who brings me back in peace, while the carcasses of others are left as a prey in the fields to the beasts and birds. 'A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not once come near to thee.' Every promise in that psalm has many a time been made out literally to me, every promise in it, and shall be. I trust in God." (p. 102—106.)

This is the last extract which our limits will permit us to transcribe from Colonel Blackader's Diary.

Subjoined to the journal are thirty-three letters, which, with a very few exceptions, are all addressed to Mrs. Blackader. The fourth of these shall be extracted.

Camp near Syrk, Saturday, June 2.

MY DEAREST,

"I RECEIVED your letter with the inclosed to Captain Lawson. I must quarrel with you for quarrelling with me for not writing oftener and longer letters. I have taken all occasions upon the march to write, and sometimes after fatiguing marches, when others lay down to sleep, I sat up and wrote to you. Many of my fellow officers write their wives only once in two months. My dearest, I ought to wish, both as a soldier and Christian, that it were so that I loved earthly enjoyments less, and that I kept a looser hold of them. I think I could part with all other comforts pretty easily without much regret beside thy dear self. I wish I may not provoke a holy God who seeketh the whole heart, and ought to have it all.

"I bless the Lord who supports and helps me to encourage myself in him. My earnest suit to him is, that he would in like manner support you, that you may encourage yourself by faith in him, for he has done great things for us. Let us not bind up his hands by unbelief.

"There is no news since my last. We are lying still here, expecting more troops to join us. We must look above all human help to that God who hath hitherto covered my head in the day of battle; he only is my sure defence. We hear the French are making progress in Flanders, besieging Huy. Brigadier Hamilton's regiment is in it.

"Let me know, dearest, what you are at present reading. I find Mr. Rutherford's books very sweet and comfortable. Though you have the world* up in the garret with you, yet I hope you take care to keep it out of your heart, and that you get better errands, better employment, better entertainment in the garret than with the world. May the experiences of the goodness of God to us both make you cheerful and easy, and trust in him generously without fear or doubting; he will give you a good account of all, and put songs of praise in your mouth. You will always find that God bestows mercies on his people proportionably as they believe on him, according to the trust they put in him. According to your faith so be it unto you. David sought no better; for he says, 'Let thy mercy be unto us according as we hope in thee.' O then, having such a liberal Lord and Master, let us not stop the course of our own mercies, nor bind up his hands, by misgiving fears, by doubting, unbelief, or narrowness of heart. My love to all who are kind to my dearest. (p. 203—205.)

"I am thine,

"J. B."

At the close of the twentieth letter (to Mrs. Blackader) occurs a short paragraph, which, on account of its elevation and dignity of conception, we are unwilling to pass over. The passage will lose none of its interest, if considered with reference to the state of the present times.

"Let us be living by faith, cheerfully committing future events to the direction of God, possessing our souls in patience. We are too hasty, and would have all great events crowded into our time, that we might see God's enemies destroyed by battles and victories. But we should consider that providences run in a parallel line to the time of the world's duration, some accomplished in one age, some in another, but all in their right and proper season, which shall make a beautiful and comely prospect when all is perfected." (p. 239, 240.)

We have already expressed a favourable opinion of the manner in which the Editor of the volume before us has performed the part assigned to him; but we cannot afford room for any abridgment of his biographical account. The following anecdotes, however, we will not deny ourselves the gratification of communicating to our readers.

"Colonel Blackader is said to have been the unhappy, but the innocent cause of taking away the life of a brother officer, the son of a noble family in this country. Colonel Blackader unfortunately gave him offence in conversation, which issued in his sending him a challenge. In vain did he attempt to justify himself, and to shew him that the words he had used, on a very trifling occasion, were not capable of the construction he put upon them: in vain did he assure him, that if he had given him just provocation, he was ready to make any proper apology, or any concession or reparation he had a right to demand. In a paroxysm of rage, deaf to the voice of reason, he rushed on Colonel Blackader sword in hand. He kept retreating, and

* Probably a map.

expostulating for some time, till at length, finding it impossible to move him, and perceiving his own life in danger, he was obliged to draw his sword in his own defence. An unfortunate thrust from the Colonel soon after put a period to his antagonist's life. Happily the contest was seen from the ramparts of the town where it took place, by some soldiers, who bore witness to the necessity under which he was laid to defend himself; in consequence of which, after a regular trial, he was honourably acquitted.

"The event, however, was too solemn to be forgotten, and the anniversary of it, as I have heard, was observed during all his future life as a day of fasting and prayer. I have not been able to discover this in the diary, but the fact has been so confidently affirmed by more than one person connected with him, as a circumstance handed down, and well known by them all, that it cannot be doubted.

"At another period of his military life, but when I cannot say, there is a tradition also of his having received a challenge, which he refused to accept. His adversary threatened, in consequence of his refusal, to post him as a coward; to which he is said to have replied coolly, 'that he was not afraid of his reputation being impaired by this.' Having known, however, that at this time an attempt was determined on against the enemy, of a kind so very desperate that the Duke of MARLBOROUGH hesitated to what officer he shou'd assign the command, and had resolved to decide among those qualified for it by throwing dice, he went to him and offered to undertake the duty. His offer was accepted, and by the providence of God he came off, with great loss of men, but without any personal injury, and with the complete establishment of his character, not only as a brave man and an able officer, but also with general estimation as a consistent Christian." (p. xxiii—xxv.)

If the papers of Colonel Blackader are occasionally tainted with the religious vulgarisms and familiarities which are dispersed over the writings of his contemporaries, we conceive the circumstance to be purely accidental: nor will their occurrence permanently disgust any who unfeignedly value the principles with which they are too often connected. The writer did not escape the infection of the times, even in respect to some of his theological notions; and one of them is corrected with much judgment by the Editor (p. 186). When indeed we consider the errors and prejudices that prevailed, or had recently prevailed, in the northern division of this island, at the period wherein these papers were written, we are not a little surprised at the purity, both of the opinions and the language of their writer,—a layman and a soldier!

It is however a fact far more remarkable, that an individual should support the character of "*a good soldier*," not merely in a warlike, but in a spiritual sense; and the phenomenon may justly excite the surprise of such as have observed the temptations and general habits of military life. But a perusal of the interesting volume under review authorizes us to apply to its author, and, we presume, with equal justice, an eulogium which has been already referred to another Christian hero,—

———justior alter
Nec pietate fuit, nec bello major et armis.

We conclude this article, by inviting the attention of our readers to a Christian warrior, whose name we judge worthy of being introduced with those of Blackader and Gardiner. Of the officer alluded to, we know nothing but what is recorded by Burnet; who has mentioned neither his rank, nor country. "MACKAY," says the historian, "was a man of such strict principles, that he would not have served in a war that he did not think lawful. He took great care of his soldiers' morals, and forced them to be both sober and just in their quarters. He spent all the time that he was master of, in secret prayer, and in the reading of the Scriptures. The king" (William III.) "often observed, that when he had full leisure for his devotions, he acted with a peculiar exaltation of courage. He had one very singular quality. In council of war, he delivered his opinion freely, and maintained it with due zeal. But how positive soever he

was in it, if the council of war overruled it, even though he was not convinced by it, yet to all others he justified it, and executed his part with the same zeal, as if his own opinion had prevailed." This extraordinary person was killed at the battle of Steenkirk, in 1692, "being ordered to a post that he saw could not be maintained. He sent his opinion about it. But the former orders were confirmed. So he went on, saying only, The will of the Lord be done." (*Bishop Burnet's History of his own Times.* Book V.)

Peculiar Privileges of the Christian Ministry, considered in a Charge delivered to the Clergy of the Diocese of St. David's, at the Primary Visitation of that Diocese, in the Year 1804. By THOMAS, Lord Bishop of St. David's. Durham, Pennington. Rivingtons, Hatchard, London. 1805. 4to. pp. 36.

IF we have been compelled to defer the gratification of noticing this interesting charge, our silence has proceeded from any cause except that of insensibility to its excellence.

The principal design of the right reverend author of the address before us, is, to impress upon his Clergy a conviction of the "peculiar advantages towards the acquisition of *happiness* here and hereafter," which "THE CHRISTIAN MINISTRY possesses in its opportunity of a *retired, studious, peaceful, religious, useful* life." (p. 5.) It is argued, with regard to the first of these advantages, that,

"Retirement, to be properly enjoyed, requires a mind well stored with knowledge, and desirous of new acquisitions; not unexperienced with the world; disciplined and well acquainted with itself." "If, however, a retired life, as it has been sometimes and truly objected, is capable of abuse: if it can be indulged to the extinction of the social sympathies; or the suppression of any Christian virtue; or the obstruction of any moral principle; if these consequences can, under any circumstances, result from retirement, where shall we find so effectual a corrective of such tendencies as in the Christian minister's duties? They are calculated, in the best manner, to obviate such effects. For though the love of a retired life should never lead him beyond his church, his garden, and his parish, yet that narrow sphere presents him with many opportunities of exercising his benevolence and knowledge; and of connecting with the repose of domestic retirement that degree of useful employment, which is greatly conducive to present happiness *." (pp. 6, 7.)

In describing the sacred profession as connected with a *studious* life, his Lordship observes, that,

"To find the means of pleasure in duty, and, so, to convert duty into pleasure, are sure sources of happiness: and that is fortunately the lot of him, whose 'business' (as it has been emphatically said) 'it is to teach, what is every man's concern to know;' whose profession induces him by present necessities and obligations to do, what others are led to by future and distant motives." (p. 10.)

The third characteristic of the Christian ministry here noticed is a *peaceful* life.

"By a peaceful life I do not mean the mere undisturbed enjoyment of outward repose; (that is included in the advantages of a retired life, and has been before mentioned;) I mean further, the peacefulness of a devout and resigned mind, emancipated in a great degree from the influence of worldly cares, and the power of worldly principles; the peacefulness of an humble and charitable spirit, that not only restrains any one from committing injury, but enables him to bear it: and disposes him for the daily and willing endurance of the cross, in whatever form it may appear, without which Christ says no one can be his disciple.

"Such a frame of mind is not the work of nature, but of grace and Christian discipline. In cases of injury, nature and worldly honour call for resentment, reparation, retaliation; Christ enjoins meekness, forbearance, and forgiveness. In

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* "As a companion in retirement, I strongly recommend BATES's *Rural Philosophy*, which is a very valuable specimen of the moral literature of the 19th century." See the Christ. Obs. for 1803, pp. 486-90. ED.

losses and disappointments the natural temper is soon vexed, is full of complaint, and is not more uneasy to itself, than to every one near it; the Christian temper considers no earthly good as properly its own; easily bears the want of what it never possessed, and readily resigns whatever providence withdraws from its possession."

"If, now, there be any situation in life, any professional duties, any concurrence of outward circumstances, which tend to form such frames and habits of mind, it cannot but be considered as a very fortunate condition. And to such happy consequences the occupation and duties of the Christian ministry have a direct tendency. The Gospel is a message of peace from God to man. One of Christ's last promises to his disciples was the gift of peace. To interpret the terms of God's gracious offer to mankind; to explain the nature and condition of Christ's bequest to his faithful followers; to recommend, to illustrate, and enforce the grounds of Christian charity in the most trying circumstances of social duty, is the Christian minister's province. The study of these subjects tends to incorporate into his mind the principles of peace. The consciousness of his own defects, and the frequent comparison of his imperfections with his knowledge, of his instructions with his conduct, of his pastoral admonitions with his own advancement in holiness, are calculated to have the most beneficial influence on his heart and life; and contribute to shew, that one, and not the least, of the advantages of the Christian ministry, is its tendency to procure the happiness of a peaceful life." (pp. 10—12.)

A fourth privilege of the ministerial office is the mean of happiness derivable from a *religious* * life.

In illustrating this position, his Lordship observes, that "a religious mind finds" retirement "in the most populous society: and partakes of it not so much for its own ease, as for its spiritual improvement: to revive the decaying spirit of religion by closer intercourse with its maker, by freer communion with itself, by a more devout use of the oracles of God, and by juster views of the world and worldly things, than can be taken in the daily tumult of society." (p. 12.) "By a connected view of the two parts of this inestimable book (the Bible) he sees God's great plan of the redemption of mankind gradually unfold itself, from its opening in his gracious promise at the fall, through a series of literal and typical prophecies, to its final accomplishment in Jesus Christ." "As a religious man and a Christian, he is touched with a more affecting sympathy, when he finds *himself* a party concerned; and that he *himself* is one of the transgressors for whom the great sacrifice was made: when he sees his own cause pleading, and nothing less than everlasting happiness or misery at issue." (pp. 13, 14.)—"To have the affections set on things above, and not on things on the earth, and so to overcome the world: to find the yoke of Christ easy, and to enjoy the perfect liberty which is in Christ: to have confidence towards God, to come with boldness to the throne of grace, to be assured of acceptance with God in the name of Christ; these are the privileges of a sincere disciple of Christ, and sources of happiness derivable from a religious life, and eminently so from a conscientious exercise of the pastoral duties." (p. 15.) The last characteristic of the Christian ministry is its *usefulness*, which is described from the 15th to the 21st page.

Whatever advantages however, the clerical profession may possess towards the acquisition of happiness in the opportunities it affords of a *retired, studious, peaceful, religious,* and *useful* life, there are yet, as the Right Reverend Prelate apprizes his clergy, "some grounds of solicitude which may" "considerably diminish the personal satisfaction of a conscientious minister, I mean, the apparent inadequacy of the effects produced by his best endeavours †; and the awful responsibility of his office, with the great difficulty of doing justice to it.

"For the *first* of these grounds of solicitude, there are two reflections, one of which may, and the other ought to remove all immoderate anxiety. It *may* remove or lessen it to consider that more good may be done by him, than he is aware of. But if he is conscious that he has done his duty, this conviction *ought* to remove all anxiety about consequences, which are not in his own power." (p. 22.)

* We presume that the term *religious* properly signifies in this address *devotional.*

† "On this subject there is an excellent letter from Mr. Job Orton to Mr. Stedman. (Letter X.)"

The above is guarded from the abuse to which it is obviously liable by the following excellent observations.

"But, indeed, the duties of the pastoral function have so weighty a concern for their object, (nothing less than the salvation of a lost world, irrecoverably lost, but for the death of Christ, and redeemable only through repentance towards God, and faith toward our Lord Jesus Christ;") * and this charge demands so large a share of his best faculties, that a conscientious minister will not be easily satisfied that he *has* done his duty; that he has done *all* that his situation is capable of, or that is within his power. He will not be easily satisfied that he has made use of all the means of grace which God has bestowed upon him; that he has profited by all his professional helps towards spiritual improvement, and his peculiar opportunities of doing good. The inestimable advantages, which his profession offers him towards the acquisition of happiness here and hereafter he will feel as his bitterest reproach, if he has lost them by neglect or abuse. It will little avail him (he will painfully think) that thousands do no more than himself, or, perhaps, that few do half so much, if but one of his flock be lost through his fault or neglect; or, if "by any means, after he has preached to others, he himself should be a cast away."

"How may he, then, in the conduct of his office, most effectually secure to himself a conscience void of offence towards God and towards men? The son of Sirach will supply him with a rule. 'Whatsoever thou takest in hand,' he says, 'remember *the end*, and thou shalt never do amiss.' *The end of the Christian ministry is to preach* CHRIST *and him crucified; to proclaim redemption through his blood, even the forgiveness of sins: to invite men to righteousness by the gracious promises of the Gospel, or to persuade them by the terrors of the Lord.* It is a concern therefore of the utmost moment, (and may be attended with the happiest consequences) to them who are going to make their pastoral vows, as well as to those who have already made them, that they seriously and frequently consider the nature and end of the pastoral office, as described in the ordination service, till they are well impressed with this feeling, that it is a consecration of their lives to religion, by a most solemn covenant, a devotion of themselves to God, and to the most valuable of all services to their fellow-creatures. To their own endeavours let them add their earnest prayers for the assistance of that grace, which they are assured will be "sufficient for them." With these views and impressions they may balance the difficulty of doing justice to their profession by the hope of its immortal recompence; and may heartily join in the words of the Psalmist: "O! how amiable are thy dwellings, thou Lord of Hosts! My soul hath a desire and longing to enter into the courts of the Lord. My heart and my flesh rejoice in the living God."

"Justice can never be done to any profession, which is pursued with aversion or indifference. Without loving his profession, no one can become an able and faithful minister of the Gospel of Christ †. But to such, the love which David had for the priesthood, for its occupations and duties, will become a living principle of conduct. A faithful minister of Christ will love his profession for the sake of Him who founded it; for the sake of the Church, and the brethren ‡‡, for whom Christ died; and for the invaluable advantages, which it possesses towards the acquisition of happiness here and hereafter." (pp. 23-5.)

The remainder of the charge (with an appendix) is occupied in proposing, and describing, a society for promoting Christian Knowledge and Church Union in the Diocese of St. David's §.

The illustration of truth, by opposing to it the effects of ignorance, misconception, and error, is a mode of teaching that many writers have

* "Christ came to save that which was lost." (Matt. xviii. 2.) Whosoever shall call on the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? Rom. x. 13, 14."

† "For many just and interesting views of clerical knowledge and duty, see LLOYD's *Christian Theology*." Vide the Christ. Obs. for 1804. pp. 494-7. ED.

‡‡ Eph. v. 25. 1 John iii. 14. 1 Cor. viii. 12."

§ An account of which is postponed to the next article.

adopted, with a view to elucidate and impress their moral precepts. And we venture to imitate this procedure, by contrasting with the principles developed in the charge under consideration, an outline of a character, which, whether sketched from a living model, or from an exemplar existing only in the imagination, we wish to be contemplated in such a manner, as may excite in the spectator, especially if he be personally concerned in our subject, emotions of sorrow and shame.

A clergyman, as the Bishop of St. David's asserts, ought to be happy, because his profession affords him an opportunity of leading a retired, studious, peaceful, religious, and useful, life. But suppose, that instead of industriously improving this opportunity, his course of life assume a direction quite the contrary. Suppose, that to a calm and domestic *retirement*, he prefer a life consumed and lost in pursuing the busy and unsatisfying pleasures of the unthinking world around him; that, disregarding the rich stores of wisdom provided by the godly and learned fathers of his Church, his *studies* are confined to ephemeral and fashionable literature; that his *peace*, far from being that "which passeth all understanding," is a mere exemption from external affliction; that his *religion*, distinct from the principles, the consolation, and the practical influence of the Gospel, is a ceremonious respect for ecclesiastical rites and usages; and finally, that his *usefulness*, exhibiting no vital efficacy in the hearts and conduct of his flock, is acknowledged only by those who persuade or compel him to subserve their secular interests and gratifications!

Whether this characteristic sketch be real or imaginary, we leave to be ascertained by the observant and experienced reader. Should the accuracy of the outline be questioned, we have only to remind the objector, that man's unwillingness, or refusal, to improve advantages placed within his grasp, has ever been the melancholy theme of moralists and divines; and if this fact, which indeed is almost proverbial, be admitted by the objector, it remains with him to prove, either, that every candidate for holy orders is properly fit for the dignity to which he aspires, desires it from the purest motives, and will faithfully and perseveringly discharge the duties attached to it; or, that into each candidate, whatever be his moral habits, is infused, at the moment of ordination, an irresistible influx of religious principle, which will be permanently operative. Let either of these postulates be substantiated, and it will then follow, that every clergyman, without exception, is necessarily "a retired, studious, peaceful, religious, and useful" character.

We have frequently reflected, and our reflections on this subject, have been peculiarly awakened by the excellent charge before us, on the embarrassed, or rather, the enslaved condition of that clergyman, who has no interest in his profession; or, to accommodate the apostolic expressions, *takes the oversight* of the flock, *by constraint*, not *willingly*, nor *of a ready mind*. (1 Peter, v. 2.) Compelled by a respect for what is technically termed *the cloth* (if indeed this consideration be an effectual preservative!) to abstain from such lawless irregularities as the laity are permitted to practise with more impunity, he finds himself debarred from many sources of pleasure, forced to endure at intervals a kind of forlorn solitude, forsaken by his wonted associates—yet unable to taste those sublime and exhaustless gratifications of which *they* are privileged to partake, who approve themselves as the ministers of God, and who, if even they are troubled on every side, yet are not distressed; if perplexed, are not in despair; if persecuted, are not forsaken; if cast down, are not destroyed; if sorrowful, are yet

alway rejoicing; if poor, are yet making many rich; if having nothing, do yet possess all things *.

St. Paul's Zeal in the Ministry, and his Love for Christian Unity. A Sermon, preached at St. Peter's Church, Carmarthen, on Thursday, July 11, 1805, *before the Society for promoting Christian Knowledge and Church Union in the Diocese of St. David's, and published at their Request.* By the Reverend Moses Grant, M. A. Rector of Nolton, and Prebendary of St. David's. Carmarthen, Evans. 8vo. pp. 43. Price 1s.

The Society, before which this appropriate and useful Sermon was delivered, was formed in October, 1804, in consequence of the suggestions at the close of the Bishop of St. David's charge, and of two circular letters subsequently addressed by his Lordship to the Rural Deans and to the Clergy of his Diocese. The objects of the association are, to distribute Bibles, Common Prayer Books, and Religious Tracts among the poor; to establish libraries for the clergy; to facilitate the means of education to young men intended for Holy Orders; to encourage the establishment of English schools: and, to promote the institution of Sunday Schools. Peculiar importance is attached to that part of the plan which relates to the education of candidates for the ministry †; and the right reverend president of the Society recommends, in the address to his clergy, (appendix to the charge) that "every new incumbent may contribute the tenth part of one year's income of his benefice; and that the benefaction be payable at the end of the first year of his incumbency. And I trust," adds his Lordship, "that such a contribution from the *patrimony of the Church* towards the better support of *the household of faith* will not be thought burthensome by any sincere friend of the Church. To this object I am willing to contribute one hundred and twenty pounds, which is a proportionate part of what I am told is the average income of the See." (p. 35.) In a future paragraph the Bishop condemns the custom of converting Churches into school-rooms; but for his reasons, which we esteem just, as well as for more detailed particulars of the plan, we must refer the reader to the address itself.

The text of Mr. Grant's Sermon is Rom. i. 16. *I am not ashamed of the Gospel of Christ;* which the writer appears to have selected with a view to obviate the ridicule of those who consider every extraordinary exertion in the cause of religion, to be the effect of enthusiasm.

"When," says he, "it is so common to brand any one with the name of *enthusiast*, who is earnest in the sacred cause, some may be deterred by *false shame*, from pursuing the glorious cause.....But there is a shame that bringeth sin."

"If there are any that fear that their efforts may be deemed enthusiastic, I would recommend to their consideration the character of the blessed reformers. A *skeptical* historian called *them Fanatics!* But what would have been the consequence of

* 2 Cor. iv. 8, 9. vi. 10.—By incorporating these passages into the text, we do not mean to identify the present circumstances of the Christian Church with those of the apostolic age, so as that the reader should infer, that a conscientious minister of the Gospel is, at this hour, obnoxious to the penal terrors of the first century; but to affirm, that whatever afflictions a laborious and devout clergyman may endure, either in common with his fellow-mortals as an inheritor of sorrow, pain, and death, or, as exposed to the insult and hostility of the world, no distress can destroy the foundation of his present peace, or the promise of eternal felicity. "Be thou faithful unto death, and I will give thee a crown of life."

† It is obvious, that the measures recommended to effect this object, are regulated by the local usages of the diocese; and are applicable, we presume, to the whole principality of Wales.

indifference.. ...in our reformers?.....The Romanists would have triumphed in that spiritual darkness in which the middle age was enveloped." "Our *establishment* will not save us, if we do not employ the means, of which that establishment is capable." (pp. 12, 13.)

The preacher, having directed the attention of his audience to the example of many eminent characters of the present day, who have exerted themselves to diffuse the knowledge of Christian principles, observes:

"This, then, ought to animate us to proceed in an endeavour to impress the doctrine of a crucified Saviour on our people. And since *associations* are found necessary for 'gold and silver,' surely those, who love the Lord Jesus Christ, will think it *their* duty to *combine* their efforts in promoting a plan whose natural tendency is to revive a spiritual zeal in our Church." (p. 18.)

Subjoined to Mr. Grant's discourse, is a Report of the Proceedings of the Society for the year 1805; with which we have been particularly gratified. It is superfluous, we trust, to add our cordial hopes for the permanent prosperity of the Society; and to suggest the expediency of founding similar institutions, modified according to the diversity of circumstances, in every ecclesiastical district of the kingdom.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

GREAT BRITAIN.

In the Press: a Second Discourse on the Management of Infants and the Treatment of their Diseases by Dr. Herdman:—A new edition, with improvements, of Todd's edition of Milton's *Works*:—*A Chronological Register of Both Houses of Parliament*, from the Union in 1708 to the Election of the Third Parliament of the United Kingdom of Great Britain and Ireland in 1806; by Robert Beatson, Esq. LL. D. in 3 vols. 8vo.:—The *Sweets of Solitude*, and other Poems, by Thomas Burnet:—A new edition in 2 vols. 4to. of Cullen's *Translation of* Clavigero's *History of Mexico*:—A Translation of Dr. Reinegg's *Description of Caucasus*, with *Marshal* Bieberstein's *Account of the Countries on the Caspian*, with a Map and 3 Plates; by Mr. C. Wilkinson:—*Memoirs of the Literary Life of the late Mrs.* Charlotte Smith, written by herself; with a *Collection of her Letters*:—The First Volume of *Specimens of Various Styles of Music*, referred to in a Course of Lectures, read at Oxford and London; by Dr. Crotch; price 21s.

We understand that a number of Articles, principally in the Bengalee language, sent to this country by the Baptist Missionaries in Bengal, are now on sale at Burditt's, in Paternoster Row.

The Parliamentary Speeches of the two great orators, Pitt and Fox, arranged in the order wherein they were delivered, are nearly ready for publication, in 6 vols. 8vo.

J. Gifford and R. H. Yorke, Esqrs. have in great forwardness, the *History of Mr. Pitt's Administration*, in 4 vols. 8vo.

The late Bishop Horsley had prepared a *Volume of Sermons* for publication, which will appear in the course of the winter.

The Prospectus of a new Periodical work has just been circulated, entitled, Records of Literature; which proposes to present a general statement of the progress of knowledge in all its departments; and, by giving a brief account of all works announced or published, to form an Index to the Literature of the world.

The Rev. Roger Ruding, Vicar of Maldon, has issued proposals for publishing, in 2 vols. 4to, a *Historical Account of the Coinage of Britain and its Dependencies*, from the earliest period of authentic history to the present time.

Mr. Bennett, of Pyt house, in Wiltshire, has in his possession a number of *Original Letters of Charles* I *and his Friends*, which he is preparing to lay before the public. They have been preserved in his family.

The Marquis of Lansdowne's MSS., which are speedily to be sold by auction, by Messrs. *Leigh* and *Sotheby*, form, it is said, a rich collection of Original State Papers. A great proportion of them belong-

ed to Lord Burleigh'; from whose Secretary, till they came into the hands of Lord Shelburne, their descent may, it is affirmed, be traced. Among other curiosities, they comprehend a great number of Royal Letters, mostly, if not all, originals.

An important national work is in contemplation in Scotland. It is proposed to form a tunnel under the Frith of Forth, at a little distance from Queen's Ferry. The distance between shore and shore is about 1800 fathoms, or 2 miles. The sum requisite for the undertaking will be about £ 160,000; and the execution of it will occupy about four years.

A Public Lecture on agriculture is delivered twice a week in Dublin, under the patronage of the Lord Lieutenant. Lectures of a similar kind, it is said, will be delivered in the principal towns in Ireland.

FRANCE.

A *Monthly Repertory of English Literature* is about to appear at Paris, in English. It will contain a Catalogue of all the Books published in Great Britain; Reviews of the principal publications; Proceedings of Learned Societies; Progress of the Fine Arts; New Patents; Obituary; and Agricultural and Commercial Reports. The readers and admirers of English Works have increased, it is said, in France, tenfold within these few years.

M. BALTHAZAR SOLVYNS is about to publish, in 4 vols. folio, *An Account of the Hindoos;* their Manners, Customs, and Ceremonies, &c. represented on 252 plates, drawn from nature in Hindostan; accompanied with a concise relation in French, English, and German.

M. DE LALANDE received, in April last, an anonymous letter from Frankfort, in which it was stated that a German of high reputation as a scientific man, discovered, 50 years ago, a remarkable period of 280,000 years for the return of the six planets of the Solar System then known, to the same point of the heavens; and his opinion thereon was requested. Lalande has, in consequence, reduced the number of revolutions found by the German Astronomer for each of the planets into seconds, from the revolution as at present known; and they are as under:

Mercury...	1,162,577...	8,836,135,098,921.
Venus.....	455,124...	8,835,395,689,448.
Earth.....	280,000...	8,853,940,680,000.
Mars.....	148,878...	8,835,946,319,500.
Jupiter.....	23,616...	8,835,946,344,448.
Saturn.....	9,516...	8,835,946,358,608.

M. Lalande remarks that these numbers differ so little, that the deviation from the same precise number of seconds in each turn of revolutions is not greater than the uncertainty in the known durations of these revolutions. He, therefore, considers the return of the planets in a period of 280,000 years as a curious result; and is desirous of knowing the name of him who had the courage to make such a long calculation.

SWITZERLAND.

A Jewish Newspaper, in the Hebrew language, is about to make its appearance at Basle, principally on the subject of those deliberations which occupy the Jewish Assembly called together at Paris.

ITALY.

The Censure of Literary Works is abolished at Milan: but authors are to be responsible for their publications; and an office for superintending the liberty of the Press is established, in order to prevent all abuse of that liberty.

SPAIN.

An important Institution was formed in Spain, some years since, called *The Hydrographic Archives.* The object of this establishment is, to collect and arrange the vast number of nautical observations in possession of the Admiralty, for the purpose of projecting authentic Maps and Charts from them. A number of excellent maps has been already published; and the business of the Institution is proceeding with vigour under the direction of able and indefatigable men.

HUNGARY.

The number of students who attended the Catholic Seminaries in the five Literary Circles of Hungary, in the course of the year 1804, was 11,852: of which, 453 were pupils to the Piaristes; 1928 to the Benedictines, Cordeliers, and Minorites; and 6047 were educated in those Colleges, where the instruction of youth is committed to lay professors.

SWEDEN.

We learn from a Periodical Work conducted by the late Bishop of the Island of Gottland, that such are the regulations which obtain in Sweden, that every child throughout the whole kingdom has an opportunity of learning the principles of Christianity, and is actually instructed therein. And so vigorously is this regulation enforced, that no person, from the palace to the cottage, is considered as a member of society till he has been exercised and approved at the Confirmation. Till this regulation is complied with, no one can hold any office, nor take an oath, nor enter into a marriage contract.

RUSSIA.

A Committee of the Academy of Sciences at Petersburgh, has laid before the Academy a system of *Rules for writing Russian Words with Foreign Characters; and Foreign Words with Russian Characters.* The German and French Alphabets are employed, to render the pronunciation of Russian words intelligible to foreigners. The plan was approved by the Academy. It will be of general utility with respect to Russian names, which have been much disfigured by the various ways of writing them, used by French, German, and English authors.

CHINA.

Sir George T. Staunton has succeeded, with the assistance of Mr. Pearson, Surgeon to the British Factory at Canton, in establishing the practice of Vaccination in that great city. The virus was obtained from Manilla, through the medium of the Spaniards. Mr. Pearson wrote a concise treatise on the discovery and the mode of operation; which Sir George, by the assistance of a native Chinese who followed the medical profession, translated into the language of the country. The work consists of 14 pages, large 8vo.; on one of which are exhibited figures of the nature of the vaccine pustule; of the arm, with the proper place of puncture; the lancet charged with the matter; &c. The Chinese surgeons are ignorant and unskilful to a deplorable degree: and this rendered it necessary to furnish them with the most precise directions. The treatise has been published, and gratuitously distributed, at the expence of the Company.

SOUTH AMERICA.

The Viceroyship of Peru, according to the Peruvian Mercury, contains 66 Gold Mines, now in work; 29, not worked; 784 Silver Mines, now in work; 588, not worked: 4 Mines of Quicksilver; 4 of Copper; and 12 of Lead. It is computed that 9,000,000,000 ounces were exported to Spain, in 248 years, from the Discovery of the Mines of Peru, to the year 1740.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A New Testament, or the New Covenant according to Luke, Paul, and John; published in conformity to the Plan of the late Rev. Edward Evanson. 8s. boards.

The Cottage Library of Christian Knowledge: a New Series of Religious Tracts. Vol. II. 2s. 6d. bound.

A New Selection of Seven Hundred Evangelical Hymns (many Original), intended as a Supplement to Dr. Watts's Psalms and Hymns. By J. Dobell. 4s. 6d. bound.

Remarks on Two Sermons on Justification by Faith and the Witness of the Spirit, lately published by Mr. Joseph Cooke; in Five Letters addressed to the Author, by E. Hare. 1s.

The leading Features of the Gospel delineated, in an Attempt to expose some Unscriptural Errors; particularly the Absurd Tenet that Mistakes in Religion are of trifling Consequences. 7s. 6d. boards.

Important Trial in the Court of Conscience. By J. Jamieson, D. D. F.R.S. A S.S. 2s. 6d.

Interesting Conversations on Moral and Religious Subjects, interspersed with Narrative. By a Lady. 5s.

An Essay on the Character, Immoral and Antichristian Tendency of the Stage. By John Styles. 3s. 6d.

MISCELLANIES.

Original Poems on various occasions. By a Lady. Revised by W. Cowper, of the Inner Temple. Second Edition. 2s. 6d.

A Treatise on Forming, Improving, and Managing Country Residences; and on the choice of situation appropriate to every class of Purchasers: with an Appendix. By John Loudon, Esq. F. L. S. 2 vols. 4to., 3l. 3s. boards.

Original Memoirs written during the great Civil War: being the Life of Sir Henry Slingsby, and Memoirs of Captain Hodgson; with Notes, &c. 8vo. 12s. boards.

The Life of Thomas Chatterton. By John Davis, Author of Travels in America. 12mo. 4s. boards.

A System of Chemistry. By J. Murray. 4 vols. 8vo. 42s. boards.

Encyclopedia for Youth; or an Abridgment of all the Sciences, for the use of Schools of both Sexes. 8vo. 10s. 6d.

Union Gazetteer, or Brooks and Walker Improved; with six Maps. 18mo. 4s. 6d. boards.

The Geographical Copy-Book, in Two Parts: I. for the Junior Class, containing Fifteen Outline Maps, to be filled in by the Student. II. For the Senior Class, containing Projections of Lines of Latitude and Longitude for Fifteen Principal Maps, to be filled in and finished by the Senior Students. 3s. each Part.

Sketch of the Revolutions of Medical Science, and Views relating to its Reforms. By P. T. G. Cabinis. Translated from the French, with Notes, by A. Henderson, M. D. 8vo. 9s. boards.

The West India Common-Place Book; shewing the State and Value of the British Sugar Colonies. By Sir William Young, Bart. M. P. F. R S. 1l. 5s. 4to. boards.

Tracts, Historical and Philosophical, relative to the important Discussions which lately took place between the Members of the University and the Presbytery of Edinburgh, respecting the Election of Mr. Leslie to the Professorship of Mathematics in that University. 2 vols. 1l. 11s. 6d.

The Comforts of Human Life; or, Smiles and hearty Laughs of Charles Chearful and Martin Merryfellow. 6s.

An Elegy on the Death of H. K. White (who died at St. John's College, Cambridge, Oct. 19, 1806), Author of "Clifton Grove," and other Poems. 1s.

RELIGIOUS INTELLIGENCE.

EDINBURGH SOCIETY'S MISSION TO TARTARY.

An interesting letter from Mr. Pinkerton, one of the Missionaries, dated at Karass, July 26, 1806, has been published, the greatest part of which we shall lay before our readers.

"I embrace the present opportunity to inform you, that we are all in tolerable health, and that our affairs continue to wear a promising appearance. We formerly mentioned, that the Tract we have printed and circulated against Mahommedanism, has occasioned a great stir among the people around us. When Shellive * the Effendi of our village read it, he frankly acknowledged that he could not answer it. Being very desirous to know if any of the priests or Effendis in the neighbouring districts, were able to answer our objections against their religion, he proposed to accompany Mr. Brunton and me, in a tour we intended to make among the Tartars who lie to the north and west of us, with a view to discover as much as we could their real situation, and to learn how they received the attack which we had made on their religion.

Accordingly, on the 6th June, Mr. Brunton, J. Harrison, and I, accompanied by Shellive, a Russian Kozak, and several Tartars, set out from Karass. We travelled north till we crossed the Pod-Kuma. We continued travelling till nine in the evening, when we arrived at the hut of a few Circassian shepherds, who killed a lamb for us, and entertained us through the night in as hospitable a manner as their circumstances could afford. We had much conversation about religion with our Effendi. A Mola (a priest) who was present, began to reproach us with some of our tenets. "Hold your peace," said Shellive, "the knowledge and judgment of these people are much superior to yours, therefore let alone those things which your judgment cannot reach."

On the morning of the 7th, we proceeded on our journey, and travelled over a hilly country, almost uninhabited, as it had been since we left the banks of the Pod-Kuma, till about nine, when we arrived at a range of villages called the Kulish. These villages contain, perhaps, three thousand people, and stand in a row betwixt two hills, about a verst distant from each other. We rode on till we came to the westmost village, where lives the

* Shellive is one of the most learned and respectable of all the Mohammedan doctors in that country. He has travelled through Syria, Arabia, Egypt, and other countries. He was brought to Karass by the Sultans, when Abdi connected himself with the Missionaries, and hopes were entertained by the Moslems, that he would be able to convert our people to the Mohammedan faith. At first he was very violent against Christianity: but after he became acquainted with Mr. Brunton, his violence subsided, and for some time past he has been very friendly to the Missionaries.

Effendi, who has the spiritual direction of these poor perishing sinners. When we drew near to the Effendi's house, "Collect your thoughts, and be serious," said Shellive, "for the conversation is to be about God." He approached us with an air of importance. We all rose up to meet him, and the Kulish doctor with an affected cheerfulness, welcomed us to the place. In a short time the conversation turned on religion. The New Testament was produced at the desire of Shellive, and the meaning of Matth. v. 32. was discussed and determined. Afterwards the xvith chapter of John's Gospel was turned up, to examine the passages concerning the promised Comforter, which the Mohammedans maintain refer to their prophet. The doctor with much self importance observed, that the passages were perfectly applicable to Mohammed; but our Effendi, with more sagacity, though little to the support of his own religion, replied, that the comforter promised by Christ was not only to be unseen by the world, but was an invisible spirit, and consequently could never be intended for Mohammed. In proof of the same thing, we observed, that the disciples were commanded to remain at Jerusalem, after the Resurrection of Christ, till the Spirit was sent down upon them.

A controversy carried on with so little success, on the part of the doctor, could not be expected to continue long. Accordingly, he went and brought one of our tracts that had fallen into his hands, and returned it. He then began to declaim against what is said in the New Testament, concerning Jesus being the Son of God. "According to your religion," said he, "you make Mary, God's wife." We expressed our surprise at such profaneness, and Shellive was evidently ashamed of what his brother Effendi had said, and explained to him the meaning of the phrase "Son of God." The doctor next asked us, whether or not there was a God in existence before the creation of Adam? We told him that we were not accustomed to answer such ignorant questions, and that we had never before met with any man who asked one of the kind. In reply to this, he told us a great many foolish things, and concluded by saying, that a Russian Interpreter had informed him, that before the creation of Adam there was no God. "The Interpreter observing your ignorance," replied one of the company, "wished to try your credulity, and has sadly imposed on you." Upon this he arose, called our Effendi aside, and gave him a severe reprimand for his intimacy with us; repeating to him a passage out of the Koran, to prove that he was both an infidel and a rebel. Shellive, in return, reproached him for his ignorance, and in particular upbraided him for not understanding the arguments contained in our Tract. At our departure, a number of people gathered round us, and as some of them had heard our dispute with their Effendi, we reminded them of his ignorance, and warned them of their danger if they continued to follow lies, and to reject the only Saviour of sinners.

In the evening we arrived at a village on the banks of the Clows. On the banks of this river, many thousands of Tartars have their habitation, all equally strangers to the knowledge of Christ as the Saviour of the world. A great part of the night was spent in conversation with the people, whom we found miserably ignorant. We had some particular conversation with our Effendi, who expressed the strongest inclination to agree with our religion, provided he might be allowed also to retain his own: but we pointed out to him the utter impossibility of such an union, and urged upon him the necessity of a sincere and entire dedication of himself to Jesus Christ. In the course of the night he made many prayers, and begged of us to interpret our prayers to him, which afforded us an opportunity of shewing him the great compassion that we felt for the miserable state of those who know not the Saviour.

On the 8th, we left the village about seven in the morning, and travelled along the banks of the river a number of miles. Conversation on various subjects rendered our journey agreeable, and frequently our company was increased by persons joining us, so that we had, as it were, a little travelling congregation. "What is your opinion," said our Effendi, "concerning the falling of the rain?" We replied, "that the rain was occasioned by exhalations from the earth, which being condensed in the atmosphere, became too heavy to be supported there, and of course descended in drops." As it is a fundamental article of the Mohammedan faith, or at least a point of general belief, that the water from which rain is produced is preserved in the heavens, and made to descend by an angel, who is sent from God for this purpose, when he thinks proper to refresh the earth, our Effendi thought himself bound to demand of us proofs for the account that we had given of it. We acknowledged the reasonableness of his demand, and endeavoured to illustrate our proposition by ex-

plaining the causes of evaporation, condensation, and the falling of the rain in drops. Instead of attempting to overturn our reasoning, Shellive confessed that such causes as we had mentioned had frequently struck his own mind, but that he was unwilling to give them any credit, as they militated against the principles of his religion. As he supposed likewise, that thunder was the voice of the angel who sent down the rain, we were led into a pretty long discussion in order to account for that phenomenon from natural causes. This insensibly led us to speak of miracles, and a long conversation took place on the impropriety of supposing any thing to be a miracle which might be traced to natural causes. Even when the cause cannot be traced, it was observed, that a miracle ought not to be acknowledged, unless it be accompanied with such a degree of evidence as would render the disbelief of it an absurdity. This principle we had reason to think Shellive would have readily acknowledged, had he not seen that it went to undermine the whole system of his religion. After tracing a number of effects to their causes, in order to illustrate the application of this principle, it struck his mind, that it might be applied to overturn the miracles both of the Old and New Testament. Accordingly he set to work with great spirit, and began to account in this way, for the Manna by which the Israelites under Moses were supported in the Arabian desert. But after making some strange suppositions, he was soon obliged to give up his point. As he admitted the truth of the history, that the children of Israel had really emigrated from Egypt to Judea, a few questions completely puzzled him: Is it possible do you think, Shellive, that the Israelites could have subsisted when marching through a barren desert, and surrounded with a hostile people, if their wants had not been supplied by a miracle? Would it not have been madness in Moses, to have appealed to the whole congregation of Israel for the truth of what they neither saw nor heard of? If Manna be a natural production of that country, how does it happen that it cannot be found now? When you yourself, Shellive, travelled to Mecca, and from Mecca to Mount Sinai, did you see or hear of any thing which the desert produces, or that falls from the heavens, that has any resemblance to what the Scriptures relate concerning the Manna? How did it happen, that what was gathered the preceding day, was eatable on the Sabbath, and on no other day? And why did none fall on the Sabbath? To these and some other questions that were put to him, our Effendi made no answer, nor did he attempt any more to account for the miracles of Moses or our Saviour by referring them to natural causes.

About three in the afternoon we arrived at a Jetson village, and chose a place to rest in through the night, near the house of their Effendi. In a short time the Doctor made his appearance. He seemed to be a man between 40 and 50 years of age, of a tall stature, with a thick black beard, and a countenance that indicated both kindness and suspicion. He was dressed in a long blue robe, and girt about the loins with a girdle. We were soon surrounded by a number of people, and the Effendi, after having ordered for us some milk and boiled millet, the common food of all the Tartars, came and seated himself beside us. The conversation, as usual, soon turned on religion. The death and resurrection of our blessed Lord were mentioned; and the New Testament being produced, we read the 27th and 28th chapters of Matthew. When this was done, the Doctor remarked, that there were many circumstances mentioned in these chapters, which would require a distinct consideration. After this we got into a long conversation. Many topics were discussed, of which I have not room to give you even the heads. We talked of the nature and existence of God—of the unity of the Godhead—of the nature, guilt, and depravity of man—of our need of a Saviour—of the necessity of a divine revelation—of the distinguishing characters of such a revelation—and particularly of its correspondence with the perfections of God. When we came to this last point, and endeavoured to shew that a revelation from God must of necessity correspond with those attributes of his nature which are manifested in his works and ways, the Effendi perceived that our arguments struck at the very root of his religion, by condemning the conduct of Mohammed, and proving, that not only the conduct, but many of the laws and institutions of that impostor, were unjust, and altogether inconsistent with the nature of a just and holy God. He therefore excused himself from continuing the conversation any longer, by rising up and saying that it was now time to go to rest. He accordingly retired to his own tent, taking along with him the Arabic New Testament, which he said he would look over. Though it was now between one and two in the morning, we continued the conversation

with our own Effendi, by resuming what had been said respecting our need of a Saviour, proving that Christ is the only Saviour of sinners, and shewing the necessity there was for such a sacrifice as he offered, and for such an High Priest and Mediator as he continues to be. Our arguments this night seemed to influence the mind of our Effendi very much. After we had prayed to God, he said to us with much earnestness, "Though I do not understand your language, yet my heart's desire is, that your prayers may be heard, and I heartily give my approbation to your amen."

On the 9th, the Jetson Effendi came to us early in the morning, so that we got little rest. He brought along with him the New Testament, and returned it: but we requested him to keep it, telling him, that as we had some more copies of it, we should be glad that he kept this one and read it carefully by himself, and that he might give it to the other Effendis around him to do the same. He accordingly accepted of it, and also of a copy of our Tract, with which he immediately sat down, and began to read. After a good deal of conversation with him and the people around us, we bade them farewell, and rode off. We had not travelled above an hour, till we came up with a party of Tartars, we found that they were escorting home the daughter of the lately deceased sultan, who had been divorced from the Chief to whom she was lately married. On receiving this information our Effendi dismounted, and went to pay his respects to the lady. He said it was unlawful for us to accompany him. On his return we proceeded on our journey, but had not travelled above two versts, when looking behind us, we saw a man riding after us as hard as he could. On coming nearer, we perceived that it was the Jetson Doctor with the New Testament and Tract in his hand. He rode up to us, and begged of us to take them back again, for he was afraid of the rage of the people if he kept them in his possession. After he was gone, we laid them on the road, knowing that they would soon be picked up by some of the people in the neighbourhood. The circumstances of the divorced wife, and the secresy in which she was kept for fear of our seeing her, together with the Effendi's returning the books, furnished us with ample topics of conversation, and afforded us an excellent opportunity of pointing out to our little congregation the unlawfulness of polygamy, and its evil consequences, not only on individuals and families, but on society in general. We exposed to them the low and grovelling tendency of their religion, which led them to seek their greatest satisfaction in the gratification of fleshly appetites, and even to look for nothing higher in another world than the enjoyment of sensual pleasures.

We travelled on till about three in the afternoon when we halted at a large village. In a short time we were surrounded by numbers of people, among whom were several Priests and Effendis. After a good deal of conversation, we offered them some of our tracts, which they accepted, and promised to read. The natives of this village were very kind to us, and gave us a lamb to take with us for our supper. About eight in the evening, we came near to a village, where we saw an old man sitting upon the grass, with a number of people around him engaged in prayer. This old man we found to be their Effendi. He appeared to be above 60 years of age. Many of the people crowded about us; but we could not get the old Effendi to enter into any religious conversation with us. He took Shellive aside, and told him that he thought it a very improper thing for us to be going about the country; for we had too much knowledge, and might do a great deal of harm by influencing the minds of the people. We found the people here in great consternation on account of the day of judgment, which their Effendi had assured them would take place in 35 years. Several of them very anxiously inquired at us what we thought of the matter. This afforded us a good opportunity of preaching to them the gospel. We endeavoured to set before them the misery of their condition as sinners, and the inevitable destruction that would certainly overtake them, if they rejected the offers of salvation through Jesus Christ, by whom alone they could be saved. With regard to the day of judgment, we told them that many things were to take place before that day arrived, and particularly that the Christian religion was to be spread through all nations: but it behoved them to consider well their own situation, and remember that in the day of judgment they would have to answer for the manner in which they received the offers of mercy which we now made them in the name of him who was to be their judge. We conversed with the people during the most of the night, and early on the morning of the 10th we set out on our journey. As we were coming out of the village, I dropt

one of the tracts, which a woman picked up, and came running with it to our Effendi, asking if it belonged to him. He said that it did not. Upon which she told him that she was afraid there was witchcraft in it. But he assured her it would do her no harm, and desired her to take it to the old Effendi, and beg of him to read it for her: which she promised to do. About an hour after this, we came up to a boy who was travelling on the road, at whom I inquired, if there were any Effendis in the village where he lived? He said there were two, an old one and a young one. I then offered him one of our tracts, which I begged he would carry to them. The boy seemed struck with terror when I held it out to him, and for some time could not be prevailed on to take it. However, a Tartar Chief who had travelled with us the greatest part of our journey, and whose mind seems to be a good deal influenced by the conversations he has heard concerning the Christian and Mohammedan religions, came up to us and advised the boy to take the tract, and give it to the oldest Effendi, and beg of him to read and consider it. After riding this day not less than 70 versts, we returned to Karass about nine in the evening.

We cannot tell, what effects this journey may have upon the minds of the people; but there is a great stir among them at present about religion. Shellive the Effendi who travelled with us, is certainly much influenced in favour of Christianity, as are several other Effendis in the country around us. The prejudices of the people in general on account of our religion are much abated. It is seldom that any of them reproach us, or any of the people whom we have ransomed, on account of our being Christians.

I have printed another tract, of which you will receive a copy along with this. It contains the substance of our Shorter Catechism, and is much esteemed by the Effendis. Shellive calls it an invaluable treasure.

We hear that the Russians have taken Derbent from the Persians. The plague is raging dreadfully in Mosdok, and several other places.

LONDON MISSIONARY SOCIETY.

One of the missions of this society in SOUTH AFRICA (viz. that stationed at *Klaar Water*) appears by the last account from that quarter to be in a flourishing state. The number composing the settlement is stated to be 784, of whom 80 can read. There is among them, it is said, "a great desire to hear the word of life; and numbers are brought to a saving knowledge of divine things." The mission at *Zak river*, under the Rev. Mr. *Kicherer* does not seem to enjoy the same degree of prosperity. A long drought had occasioned a dispersion of the settlers, and the depredations of the neighbouring Boschemen placed both the lives and the property of those who remained in imminent danger. The school however still contained 31 children and 11 adults, and the whole number in the settlement was 103.

A missionary, Mr. Creighton, has been sent to the newly captured colony of BUENOS AYRES, containing a population of 70,000 souls.

A free school is about to be opened by this society for the *instruction of children of Jewish descent*, both male and females, at No. 5, Raven Row, Artillery Lane, Spitalfields. Grown up females of the same race, who wish for instruction, may have it at the same place from ladies, who attend daily to superintend the girls school.

IRELAND.

We formerly mentioned that a society had been formed under the title of "The Hibernian Society," for the purpose of diffusing religious knowledge in Ireland. The committee appointed to conduct its concerns, have lately published a report, in which, after taking it upon them in a way which we can by no means approve, to fix the precise number of ministers in the provinces of Connaught and Munster (two in the former and seven in the latter) who "are known to preach the Gospel," proceed to state many circumstances, which, if correct, are highly important, and ought to call forth the warmest exertions of the friends of religion and humanity, in order to rescue our fellow-subjects in Ireland from their present state of barbarism and moral degradation. In the South, the proportion of Papists and Protestants is said to be 20 to one; scarcely any of the former, and few even of the latter, possess a copy of the Holy Scriptures. Schoolmasters are much wanted in every part of Ireland; and such is the solicitude manifested by the Roman Catholic poor for the instruction of their children, that it is believed they would be willing to send them even to Protestant schools, and to permit them to read the Bible as a school book.

The committee state that they have been forming a plan for instituting schools in every parish in Ireland, in which no religious tract or catechism is to be introduced, but the Scriptures only. This is a great and good work; but we trust it will be superseded by the provident care of the government, which, we understand, is now directing its attention, too long withheld, to this momentous object.

GREAT BRITAIN.

CONVOCATION OF THE CLERGY.

On the 16th instant, the two Houses of Convocation for the province of Canterbury assembled, according to antient custom, at the Chapter House of St. Paul's Cathedral. The Archbishop of Canterbury, the Bishops of Bristol, Exeter, and Norwich, were the only Members of the Higher House who attended, those of the Lower House were more numerous.

From the Chapter House, the two bodies went in procession to the Cathedral. A Sermon in the Latin language was there preached to them by the very Reverend the Dean of Gloucester, Dr. Luxmore.

On their return to the Chapter House, the two Houses separated.

The Lower House were required by the Archbishop to choose their Prolocutor, who, being shortly afterwards presented, addressed their Lord-ships in Latin, as did one of the Members accompanying him, to whom the Archbishop replied in the same language. After some forms, the Assembly adjourned *sine die*, as has been customary since the reign of Queen Anne.

PENITENTIARY.

An address has recently been circulated, signed by about twenty respectable merchants and others in London, containing proposals for a new institution to be called "THE LONDON FEMALE PENITENTIARY, the object of which shall be to afford an asylum to unfortunate females who shall have deviated from the paths of virtue, and are anxious to be restored by means of Christian instruction, moral discipline, and the formation of industrious habits, to a respectable station in society." All who are acquainted with the extensive prevalence, and the fatal effects of the evil which it is intended to remedy, must feel a lively interest in the formation and progress of such an institution. The Magdalen charity however excellent, both in its design and in its effects, is obviously inadequate to meet more than a very small proportion of the enormous mischief in question; and it must therefore be admitted that one or more additional institutions of the same kind are loudly called for. We only hope that they will be formed with a due regard to the extreme delicacy of the case, and with the same prudence and circumspection which have distinguished the management of their prototype.

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

EVERY mail which arrives from the Continent, brings intelligence of the farther progress of the French arms. Magdeburgh, and Hameln, though both capable of standing a long siege, have opened their gates to the assailants, after a few days of feeble resistance. The division of the Prussian army under General Blucher, having endured extraordinary privations and fatigue in their endeavours to elude the pursuit of the enemy, and effect a junction with the king in Poland, were intercepted by a superior force, and forced to abandon their purpose. The General on this directed the march of his corps to Lubeck, which he gained with great difficulty. Here he was attacked by the French, who, though opposed with great gallantry, forced their way into the town. The engagement was continued for some time in the streets; but the Prussians at length gave way; and a capitulation was entered into, by which they surrendered themselves prisoners of war. Lubeck was given up to the pillage of the French soldiery, and many of the peaceable inhabitants were killed, although they had taken no part in the war, and although they would have gladly resisted, had they been able, the entrance of the Prussians into their town. The French state the number of Prussians who surrendered on this occasion to have been about 20,000 men; and the whole number taken from the commencement of the campaign about 140,000.

The faith of Bonaparte had been solemnly pledged by his diplomatic agents to the people of Hamburgh and Bremen, that they should experience no molestation whatever; and in this assurance, they were so strangely infatuated as to place confidence. No sooner however had the fall of Hameln, and the surrender of Blucher, left the French troops at liberty for this minor service, than they marched into these towns, and into Cuxhaven, and immediately put all the English property which was found there in a state of sequestration, and every Englishman in a state of arrest. About twenty-four hours before the French made their appearance at Hamburgh, suspicions began to be entertained of their intention, and such good use it is said was made of the interval, that not one English ship was taken, and that the amount of the English property in the warehouses on shore fell greatly short of Bonaparte's expectations.

Hanover and Hesse are in the possession of the French. The sovereign of the latter country, it is declared, "will pay for his phrenzied conduct by the loss of his dominions;" the existence of his house being "*incompatible with the safety of France.*" The timid policy of this Prince in affecting to remain neutral when Prussia was attacked, and his extreme folly in hoping for immunity if that power should be conquered, prepared his fate, and seem almost to have deserved it.

The same kind of fatuity seems now to direct the councils of Austria. Her neutrality will serve to render the triumph of Bonaparte in his present contest with Prussia and Russia less dubious; and that triumph can hardly fail to prove in the end as disastrous to Austria as if she had taken an active part in the war. By doing so she might have contributed to deliver Europe from the iron yoke of France; whereas now, though her overthrow may be somewhat retarded, it will probably become only the more certain.

The fate of Prussia furnishes a striking lesson to all the governments of the universe. Actuated by a weak and wicked ambition, her policy during the last fourteen years seems to have aimed but at one object, the extension of her territory; and in the pursuit of this object she has not scrupled to employ the most dishonourable means. Faithless to her engagements, and insensible to every generous impulse, she remained for years the tranquil spectator of the misery and devastation of the surrounding world; and sought only how she might profit by the spoil of her wretched neighbours. While engaged in this course of base and selfish policy, she deemed no sacrifice of dignity or good faith, which she was called to offer at the shrine of France, too great. At length the very power which by these sacrifices she had assisted to aggrandize, and from whose alliance she had looked for increasing wealth and security, deeming it no longer necessary to temporise, required her to part with some of those acquisitions by which she had been deluded into an acquiescence in its schemes of plunder. With a presumption only equalled by her former pusillanimity she challenges to the field the numerous and warlike armies of France; and without waiting for the promised support of Russia, she stakes her existence on the issue of a single battle.

Quem Deus vult perdere prius dementat. The day of retribution is now arrived. Her unprincipled partition of Poland, the treacherous desertion of her alliances, her profligate spoliations in Germany, her selfishness and her perfidy * receive their merited punishment at Auerstadt; and with unexampled rapidity she is brought down from her eminence, and laid in the dust: her armies are annihilated, her Generals are either slain or taken prisoners, her extensive territory is converted into a foreign province, and her king becomes a fugitive in the very land, whose monarch she had iniquitously dethroned, and whose dominion she had rapaciously usurped.

It is impossible to forget in contemplating the fall of Prussia, that her capital was for a time the very focus of that antichristian conspiracy which aimed to extinguish the light of evangelical truth. And were we as well acquainted with the state of private corruption among the Prussians as we are with the crimes of their government, we should perhaps be able to discover still more clearly the grounds of those providential inflictions which have blotted them out as a nation from the map of Europe.

We are aware that we may be referred to the astonishing success of the French as disproving those views of providential interposition which the foregoing remarks are calculated to convey. But let the psalmist teach us the true answer to this objection. He also had seen the prosperity of the wicked; (Psalm lxxiii.) and was per-

* One of her complaints against France was, that that power had proposed to restore Hanover to Great Britain!

plexed by the circumstance. But when he went into the sanctuary of God, then understood he their end. "Surely thou didst set them in slippery places, thou castedst them down into destruction. How are they brought into desolation as in a moment!" In ancient times the Babylonians and Assyrians were employed, as the French now are, to "smite the people in wrath," "to take the spoil and to take the prey, and to tread them down like the mire of the streets;" but when they had performed their appointed work, they were in their turn "swept with the besom of destruction." "Be wise now therefore, O ye kings; be instructed ye that are judges of the earth: serve the Lord with fear, and rejoice with trembling."

It appears by the last accounts from the Continent, that a Russian force had advanced into Poland, and was joined by the small remnant of the Prussian army which had escaped across the Vistula. On the approach of the French to Warsaw, the allies prudently retreated without risking an engagement. It seems to be Bonaparte's object to restore the kingdom of Poland. His views however with respect to that country have as yet been imperfectly developed. In the mean time the King of Prussia has refused to agree to an armistice proposed by Bonaparte.

The disagreement between Russia and Turkey, it is said, has been amicably adjusted, and apprehensions are no longer entertained of a rupture between those two countries. Some of the Turkish provinces appear to be in great disorder, the insurgents in many places setting the power of the Porte at defiance.

At a meeting of the French senate on the 24 inst. it was decreed that 80,000 conscripts should be raised in 1807, and that these conscripts should all be taken from among the natives of France born between the 1st of January and the 31st of December 1787. Not one of them therefore will exceed twenty years of age. This circumstance points us to one great cause of the superiority of Bonaparte's armies. They are composed entirely of young men, and they move therefore with a celerity which no other troops can rival, and which in the last and present war has greatly outrun the calculations of all their military opponents. The object of this fresh conscription is declared to be to secure to Europe a general and durable peace. "It is from the bosom of the Continent which England wished to set in flames that a terrible war shall hereafter be made upon her. It is only in applying to England, upon all the European shores, the principles she has applied upon every sea, that the Emperor wishes to bring her back to the ancient principles of the rights of civilized nations. It is by banishing the vessels of England from every shore to which his Majesty may extend his victorious arms, and his avenging justice, that he will punish the English ministry for their culpable refusal to give to the world, that peace for which the world sighs." To justify this inculpation of England, a variety of documents respecting the late negotiation carried on with this country has been presented to the senate. These exhibited a very curious specimen of the chicanery of French diplomacy; but at the same time they seemed to countenance to a certain degree the charge which had been brought against our government. The exposure of the whole of the correspondence, however, which has since taken place in the British parliament, has satisfactorily explained this point, and has proved that the documents laid before the French senate must have been purposely garbled, in order to delude the people of France into an opinion, that the continuance of the war is to be ascribed, not to the ambition and pride of Bonaparte, but to the unreasonableness and obstinacy of Great Britain; and the complete control which Bonaparte possesses over the press, renders the practice of such gross deceit easy. Bonaparte has recently made known to us the terms on which he will now condescend to make peace. "The French army," he says, "will not quit either Poland or Berlin, until the Porte shall have been in the full extent of its independence, nor until Wallachia and Moldavia shall have been declared to belong in complete sovereignty to the Porte; and until the possessions and colonies, both Spanish and Dutch and French, shall have been given up, and a general peace made."

In order to carry into full effect the principles on which the French government has announced its intention of conducting the war with England, an imperial decree has been issued from Berlin, in which, after accusing England of the most gross and systematic violation of the laws of nations, and the rights both of neutrality and of war; accusations we need hardly say, which have no just foundation; Bonaparte expresses his determination to employ against England the principles of her own maritime code, and he therefore decrees that the British islands are in a state of

blockade; that all commerce and correspondence with those islands are prohibited; that no letters to or from England, or Englishmen, shall be forwarded; that every Englishman found in the countries occupied by French troops shall be made a prisoner of war; and that all English property, and every article of English produce or manufacture, or of the produce of her colonies, shall be good prize. The folly and extravagance of this decree are obvious; and yet the consequences to us may be distressing. The blockade of the British islands may justly indeed excite ridicule; but it is impossible to deny that serious inconvenience may result to the mercantile world from the obstruction of all correspondence as well as commerce with the Continent. We will not pretend to say what are the means of counteraction which our government ought to employ; we trust however that they will be of that vigorous and decisive character which will convince the Emperor of France, that while we continue to possess, by the favour of providence, the empire of the sea, no maritime commerce can flow to the countries under his dominion, but by our permission, and under such regulations as we shall chuse to prescribe.

GREAT BRITAIN.

On the 15th instant the new Parliament met, when Mr. ABBOTT was reelected Speaker of the House of Commons without any opposition. On the 19th the Lord Chancellor delivered a Speech to both houses, which, after alluding to the rupture of the negotiations with France, and the resistance and subsequent calamities of Prussia, (who, it appears, entered into no previous concert, nor explanations with this country,) extols the unshaken fidelity of our allies the Emperor of Russia and the king of Sweden. Economy in the public expenditure is recommended in conjunction with such exertions as the honour and independence of the country demand. A compliment is then paid to the firmness, energy, and unanimity of the people at large, and to the valour and discipline of our fleets and armies: "with these advantages, and with an humble reliance on the protection of the Divine Providence," his Majesty expresses himself "prepared to meet the exigencies of this great crisis."

On the motion for an address to his Majesty, Lord Hawkesbury in the House of Lords, and Mr. Canning and Lord Castlereagh in the House of Commons, spoke at considerable length in censure of the conduct of ministers. The topics of censure were the dissolution of parliament, and the undue influence exerted by government in the course of the elections which followed it; the errors committed in the course of the negotiation with France, as deduced from the official documents published by the French government; the tardiness of our interference in favour of Prussia; the inefficiency of the measures for increasing our military force which were adopted in the last session; with some minor points. The right to dissolve the parliament, it was maintained in reply, was the undoubted prerogative of his Majesty; and the measure had been deemed expedient on the failure of the negotiations with France, in order that the sense of the nation with respect to the prosecution of the war might be obtained. The exercise of undue influence in the elections was denied; and it was affirmed that not a shilling of the nation's money had been spent upon them. The documents published by the French government relative to the negotiations, it was declared, were garbled: when the whole of the correspondence came to be laid before the house, a very different impression would be produced. As for Prussia, her conduct had been so unadvised and precipitate, that before an attempt at concert with her could be made, she had already ceased to exist as an independent power. Ministers also denied that their military plans had failed; on the contrary they expected from them the most satisfactory results.

It appeared from Lord Howick's speech, that so strongely infatuated was the Prussian government, that its resolution to commence hostilities against France was not made known at St. Petersburgh till the 31st of September, only fifteen days before the fall of the Prussian monarchy was decided at Jena. Orders were immediately issued for the march of troops to its assistance, but it was already too late. This accounts for the nonappearance of the Russian troops in Poland till so late a period of the war.

It likewise appeared that General Baird and Sir Home Popham had been recalled on the ground of their having undertaken, without orders, the expedition which ended in the capture of Buenos Ayres, and of their having in other respects acted improperly. Lord Howick particularly animadverted on the great impropriety of which Sir H. Popham had been guilty, in addressing a kind of official letter to the different manufacturing towns. "Perhaps," he added, "this letter to seek mercantile gratitude, while offending against professional duty, was one of the bad effects to be apprehended from that *mischievous system of rewards administered by the Committee at Lloyds.*"

The papers, on the subject of the negotiation with France, which have been laid before Parliament, supply the chasms which had been left, evidently for purposes of gross deceit, in those which were presented on the same subject to the French Senate. The offer to negotiate, it clearly appears, came from France; and the rupture of the negotiation may be very fairly ascribed to her shameless departure, during its progress, from every principle to which she had been pledged. The conduct of the two governments, as exhibited in the course of their late correspondence, (we speak of the honesty shewn in conducting it) forms a contrast which is certainly honourable to this country.

We have observed with some regret, that there has been little or no recognition, in Parliament, of the increased dangers of this country, in consequence of the vast increase, during the last three months, of the power and resources of Bonaparte. He is now absolute master, with the exception of Portugal, which may not long be an exception, of every harbour from the borders of Turkey to the banks of the Vistula. The naval stores of the Baltic are now open to him; and the seamen of Venice, Genoa, Spain, Holland, the Hanse towns, and Prussia, are as much at his disposal as those of France. Provided he sustains no reverse on the continent, and on that it would be folly to rest much of our hopes, he will have a population of at least fifty or sixty millions from which to draw his armies of invasion; and with respect to a great part of that population, he will feel few scruples either as to the extent of his compulsory levies, or the dangers to which, in the prosecution of his projects, he may expose them. If, at the commencement of the war, it was calculated that he could afford, and would be willing, to sacrifice fifty or a hundred thousand men, even to insure a landing in any considerable force on our shores; now that the whole of Italy and the whole of Germany are at his feet, no longer objects of jealousy but sources of military strength, what sacrifices may he not feel himself at liberty to make? We mean not indeed to affirm that Bonaparte, while the war lasts, can acquire the means of contending with us at sea; but this we have no hesitation in saying, that, if in the first years of the present war the danger of invasion was deemed imminent, a sentiment in which men of every party concurred, that danger is now greatly augmented. Our readers cannot forget how strongly our first political men, Mr. Pitt and Mr. Fox, Lord Grenville and Lord Sidmouth, felt the pressure of this danger. Its magnitude appeared to be such as to render it, in the opinion of parliament and of the country, the first duty of government to call forth all the energies of the people. And it was a supposed failure in the execution of this primary duty which was made the ground of a change in administration, at the time that Mr. Pitt returned to office. But let any man calmly compare the relative situation of this country and France at that period with what it is at present, and he must admit that our means of internal defence are very disproportionate to the increased magnitude of our danger. Our navy, it is true, has obtained some signal advantages since that time; but it has been agreed on all hands, that the superiority of our navy ought not to relax or diminish our internal preparations; both because the utmost vigilance of our navy may be eluded, and because, if a hostile army should once land, our navy could then contribute nothing to our defence. Suppose then that a French army had obtained a footing on our shores: do we possess adequate means of arresting its progress, and crushing it, as we ought to do, on its first landing? Are our regular troops sufficiently numerous to effect this, or are our volunteers sufficiently disciplined, or sufficiently capable of sustaining the fatigues and privations of actual warfare, to interpose themselves between the capital, and such an enemy as they would have to cope with? We fear that people in general mistake the sense of security which pervades the country, and which is the effect of inconsideration and of familiarity with the bugbear invasion; for security itself. But if the danger be real, this insensibility to its existence will be so far from warding it off, that it will only serve to increase its amount, by leading us to neglect

the means of repelling it. Important as this subject is, we cannot at present pursue it farther. We shall be happy to find, by the close of another month, that it has been rendered unnecessary to resume it. A precious interval is now afforded us by the mercy of providence, in which we ought to prepare for the approaching danger; and we trust that it will not be neglected.

NAVAL INTELLIGENCE.

The gazettes of the present month record the capture of a number of small vessels, gunboats, and privateers, taken from the enemy. The account contained in our number for October (p. 658) of an exploit performed by two English frigates near the Havannah, is confirmed. They not only captured the Spanish frigate Pomona, though defended by batteries on shore, and by a number of gunboats, but destroyed twelve of the gunboats. During the engagement an explosion took place in a castle on shore, which mounted sixteen 36 pounders, by which it was demolished.

The Bellona French privateer, which had greatly annoyed our trade in India, has been taken. Our losses in that quarter have been considerable, many prizes having been made and carried into the isle of France. Among these was the Warren Hastings Indiaman, which struck to a French frigate of 48 guns, after an obstinate and well fought engagement of five hours. This action reflects the highest honour on Captain Larkins, and his brave crew, who do not appear to have entertained a thought of yielding to the superior force of the enemy, until the fall of the mizen mast, along the deck, completely obstructed the working of the upper guns. The gallantry and determination displayed on this occasion, on which a deeply loaded merchantman withstood, for so long a time, the fire of one of the finest frigates in the French service, affords a striking and consolatory proof of our maritime superiority; and though that superiority furnishes no ground of presumption, yet surely it calls for our gratitude, and renders it incumbent on us to cherish, by every means in our power, that invaluable bulwark of all the rich blessings which providence has showered down on this favoured land—our naval force.

We are concerned to state the loss of the Athenian man of war of 64 guns. She struck on a rock in the Mediterranean, on the 24th of October, and foundered. No fewer than 347 persons, including Captain Rainsford, three lieutenants, the officers of marines, and the surgeon, perished on this melancholy occasion. 123 persons have been saved.

OBITUARY.

THE RIGHT HON. CHARLES JAMES FOX.

(Continued from page 726.)

Since Mr. Fox, after the commencement of Mr. Pitt's administration, is principally to be contemplated as his opponent, we shall here endeavour to describe the character and parliamentary talents of the new minister.

Lord North had resisted the attacks of Mr. Fox, partly by the aid of Wedderburne and Thurlow, partly by the wit and pleasantry with which he abounded, partly by the general weight of his character and by the superior intelligence which is possessed by every man who has been long invested with the highest office. Even in the vigour of his life he scarcely would have been able to descend into the plain, and to wrestle on equal terms with his adversary in close argument.

Mr. Fox, however, found his perfect match in Mr. Pitt. The battering engine which appeared to have beaten down the walls of one administration, began indeed to play on the new ministry, but the building never seemed to totter. Every shaft was now driven back by an arm at least as strong as that which sent it; and a great majority of the House of Commons beheld, both with admiration and complacency, the vigour of the new combat, and were proud to shelter themselves under Mr. Pitt's ample shield, and to commit themselves to his auspices.

Mr. Pitt was powerful in the very point in which Mr. Fox excelled. He was masterly in argu-

ment. Endowed with an understanding which enabled him intuitively to discern the strong parts of every case, and not less forcible and vehement than Mr. Fox in pressing his point; to the full as acute in discerning distinctions and detecting sophisms, and a perfect master of all the topics of debate; possessing at the same time a most astonishing command of language — he seemed to find in Mr. Fox rather a competitor, who was qualified to call forth his faculties, than an adversary who could overthrow him. In replying to Mr. Fox he occasionally employed a severity of language which was fully equal even to that with which he had been attacked; he did not stand merely on the defensive; he carried the war into the quarters of the enemy; he disdainfully repelled the accusations brought against himself; he also preferred a heavy charge of ambition, of violence, of inconsistency, and want of political principle, against his adversary.

When Mr. Pitt led in the debate he shewed himself to be large and comprehensive in his views, and he was clear and orderly in his arrangement. He opened his subject with conciseness, he unfolded the intricacies which involved it, and presented it plainly to the house; he anticipated objections, balanced the arguments on the one side, against those on the other, and having pointed out the preponderance, he seemed authoritatively to demand the assent of the understandings of his hearers, without much appealing to their passions or feelings, and without having deviated for one moment from the point. When he spoke in reply he for the most part followed the course, often an irregular one, in which his opponent had proceeded, and though he scarcely ever assisted his memory by notes, he omitted no material point.

Mr. Pitt as a speaker was *uniformly* great. Mr. Fox hesitated and laboured in the commencement of a speech; and sometimes ran into repetition; he claimed a right (as we before intimated) to the utmost latitude of digression; he occasionally hazarded a rash opinion, or a too broad assertion, and not unfrequently pursued a course of declamation or of reasoning better calculated for the mass of the people, or for the gallery of the House of Commons, than for the members of it. No man however could be more fluent than Mr. Fox when his feelings were roused. No man was better able to defend his own greater as well as smaller inconsistencies. No man could more adroitly explain down his meaning, or when pressed to give up a point, could more skilfully tread back his steps without incurring the discredit of a retreat. Mr. Pitt was nearly the opposite to Mr. Fox in these particulars. He was fluent from the very commencement of his speech, and appeared always to be travelling regularly forward towards his conclusion. His arrangement was such that it was at any moment easy to perceive at what part of his course he had arrived. He took his ground with peculiar judgment, and seldom receded from it. Though less acquainted than Mr. Fox with the feelings of the common people, and less disposed to consult them, he most perfectly understood the temper of the house, and, to borrow an expression applied by Mr. Burke to a very different minister *, he "hit them precisely between wind and water." He seldom or never digressed. He measured his expressions with care, and in consequence of this accuracy and caution was thought by some to be less open and honest than his competitor; as if openness and honesty consisted in not regarding or defining those distinctions and qualifications which occur to a statesman exercised in the conduct of affairs.

But we must confess our incapacity to give an adequate idea of the oratory of Mr. Pitt. Our difficulty indeed arises in a great measure from the very perfection of it. In

* Mr. C. Townshend.

him nothing was disproportionate, nothing defective, nothing redundant; nothing unsuitable to the subject of which he treated, or to the place in which he spoke. His taste was simple. There was in him, as Mr. Fox observed after his death, no puerile, ambitious, or even studied ornament. His ordinary style indeed was elevated; his expressions, however, adapted themselves to his subject, and his subject was usually great. He seemed to be most himself when he was treating of the largest interests of mankind and of the most important concerns of state. But no topic was so minute as to escape his attention. His mind has been likened by Mr. Windham to the proboscis of an elephant, which is alike capable of picking up a pin, and of tearing down the trees of the forest. He manifested the superiority of his intellect no less perhaps by the surprising facility with which he rectified in a committee the little errors which had crept into the clauses of a bill, than by the ability with which he retorted a bold invective, or overthrew a formidable argument. His manner, though not graceful, indicated at least the vigour of his mind, and his voice was articulate and loud as well as commanding and majestic. When a subject occurred which was calculated to try his utmost strength, and to call forth all his fire, he seemed to possess powers not of elocution alone, but of mind, which no other man could ever hope to equal. He appeared on these occasions (we speak of his intellectual powers) not only to belong to the very highest order of men, but to be a being elevated by Providence above men of every order.

It has been objected to the oratory of Mr. Pitt, that it was less natural than that of Mr. Fox, and had too much sameness. It has also been said, that he shewed less philosophical and theoretical knowledge, and a less extensive acquaintance with human life than his competitor. Some of these observations apply chiefly, perhaps, to his later days. Many of his first speeches were enriched by classical quotations and allusions, and it has been questioned by some, whether in his early life he was not too theoretical in his views, and too bold a reformer. By others it has undoubtedly been thought that he afterwards deviated to the contrary side. These are points on which we shall not presume to deliver any judgment. We nevertheless may safely pronounce, that the habits which he must have acquired by long continuance in office were obviously unfavourable to that general expansion of mind and variety of ideas which distinguished some of his opponents. At the time of which we now speak, he undoubtedly was inferior *in some points* to each of his antagonists. Less natural and familiar, less ardent than Fox, less good humoured than North, less flowery, less various, less learned and philosophical than Burke, he on the whole nevertheless was greater than each, and he sustained the conflict with them all. The eloquence indeed both of Mr. Pitt and Mr. Fox suited the two characters in which they now appeared — the one the accomplished servant of the crown; the other the practised assailant of the ministry; the one the dignified champion of prerogative; the other the impassioned leader in popular debate.

But it is time to proceed with our narrative of Mr. Fox's life.

At the period of the dissolution of parliament, a large part of the country had been led to believe that Mr. Fox had formed a most unprincipled coalition with Lord North; that by means of this coalition he had condemned a peace which he had himself demanded, and which Lord North had rendered necessary; that he had thus overthrown the preceding ministry, and had taken the government by storm; that his India Bill was a device by which he meant to strengthen himself in his usurpation; that moreover when Mr. Pitt

was called to the helm of state by a very proper exertion of the King's prerogative, Mr. Fox had most unconstitutionally denied his Majesty's right to appoint his ministers, by urging motions with a view to their dismission antecedently to their having done any act which could subject them to the censure of parliament; and that he had aggravated these offences against the constitution by the means taken to prevent the exercise of another unquestionable prerogative of the crown, that of dissolving the parliament.

More than 160 members lost their seats, and a great proportion of these were the friends of the coalition. They received the ludicrous appellation of Fox's martyrs. Mr. Fox, however, after a difficult, and at the first an unpromising contest, was himself re-chosen for Westminster, and he obtained in parliament an advantage over Mr. Pitt in a question which arose respecting his own return. So many of the partisans of Mr. Fox having lost their election, the government were perhaps too ready to believe the representations of their friend Sir Cecil Wray, that Mr. Fox's majority over him of 235 votes would be disallowed by the high bailiff of Westminster, if the house should permit the high bailiff to proceed with a scrutiny upon which he had entered. The legality of continuing the scrutiny after the parliament had met was affirmed by the one party and denied by the other. The length of time which the scrutiny was found to occupy at last indisposed the house to continue to support the minister upon this question. — A majority of about forty voted against him; and thus afforded a proof of independence, at a period of the greatest conformity to his wishes. Mr. Fox, on this occasion, made strong complaint of persecution. "I believe no one can doubt," said he, "that the only object the minister can have in view is to harass and persecute an individual, whom he has chosen to make the victim of his resentment. I had always wished to stand well with the right honourable gentleman. I remember the day when I first congratulated the house on the acquisition of his abilities; it has been my pride to fight side by side with him the battles of the constitution, little thinking that he would one day desert his principles, and lend himself to be the instrument of that secret influence which we had both so successfully combated. I was prepared to find in him a formidable rival; a rival that would leave me far behind in the pursuit of glory; but I never could have expected that he would have descended so low as to be the court persecutor of any man." Mr. Pitt observed, in reply, that the right hon. gentleman would doubtless be glad to attain the honour, not of persecution only, but even of martyrdom, if he might but hope by these means to recover the popularity which he had lost. He added, that it would have been more for the ease and accommodation of ministry to allow Mr. Fox quietly to take his seat; but that they had thought themselves bound to consult not so much their own convenience as the just rights of the electors of Westminster, and the purposes of substantial justice.

One of the first measures of Mr. Pitt's administration was his India Bill, which, though framed on the model of a bill brought in by him, which had been negatived in the preceding House of Commons, was now carried through both houses by a great majority. The bill of Mr. Pitt erected a Board of Controul, which was empowered to superintend the political concerns of India, all commercial transactions being left in the sole hands of the company. The power of removing the governor general of India, and the members of the several councils, as well as of negativing their appointment when made by the directors of the company, was given to the king, as was also the power of appointing the commanders in chief. The

patronage of India, subject to this exception, was left to the servants so appointed, and to the company; many subordinate regulations were introduced, and a new court of judicature for Indian affairs was instituted, consisting of a certain number of the judges and of members of parliament, the latter of whom were to be annually balloted for that purpose. This bill was of course opposed by Mr. Fox and his party. The ground taken was chiefly that of the supposed confusion of powers, and of its consequent inefficiency.

We shall not attempt to enumerate the occasions on which Mr. Fox opposed the administration of Mr. Pitt. A few, however, of the most remarkable instances, both of agreement and hostility, shall be specified. Mr. Fox supported a motion of Mr. Pitt for a reform of parliament, by the abolition of thirty-six rotten boroughs, and the communication of an equal right of representation to other places; but he objected to that part of Mr. Pitt's plan, which provided a pecuniary compensation for those who should be willing to renounce their property in the boroughs which were to be disfranchised. He approved of the bill brought in by Mr. Pitt for providing a permanent sinking fund, and suggested a clause which was accepted. We may take occasion here to mention, that he brought in a declaratory bill, highly favourable to liberty, which gave to juries, in cases of libel, a right of judging, which was supposed by Lord Mansfield, and other high authorities, to belong to the judges. Mr. Pitt supported Mr. Fox in the bill in question; and we contemplate with pleasure every agreement of these two leading men in the great principles of constitutional liberty. Many of the measures of finance which Mr. Pitt proposed, and in particular the Commutation Act, and the transfer of certain duties to the excise, with a view to the diminution of existing frauds in the collection, were vehemently opposed both by Mr. Fox and his party. The beneficial effects of some of these transfers proved to be considerable. The commercial treaty with France was another subject of Mr. Fox's opposition. The fault of that treaty appeared subsequently to be that it was too favourable to Great Britain. It excited a degree of discontent in France, which probably contributed to indispose the French people both to their own government and to the British nation, and it afforded a proof of the inexpediency of endeavouring to carry points by negotiation, which are likely to prove unfavourable to the interests of either of the contracting parties.

Another measure which excited Mr. Fox's hostility was that of Mr. Pitt's Irish propositions. The seeds of discontent and of disunion had been sown in Ireland as early even as in the time of Queen Elizabeth, and the perseverance of every British parliament and ministry, in a selfish and narrow policy, had increased the danger of disunion. In the unfortunate days of Lord North, Irish discontents had grown up nearly into rebellion. Much had consequently been conceded by Lord North's government, but some political jealousy remained, and the commercial connection of the two countries had been left in a state which had been generally acknowledged to be unsatisfactory. The coalition ministry had bestowed little attention upon Irish topics. Mr. Pitt now applied all the powers of his comprehensive, and at the same time penetrating and exact mind to this difficult, and at the best unpromising subject, and while he laboured in the closet to settle all the nice details of many complicated questions, and to remove the objections which successively arose, he endeavoured also to convince the people of both countries of their having a common interest in a new and systematic arrangement to be formed on a principle of reciprocity. To produce conviction of this kind

in either country, was by no means easy, for the jealousy of trade is ever awake, and it is only perhaps by the means of some predominating influence or talents, that the jarring claims of commercial competitors can be settled. It is true, that in the times of Lord North, many commercial points had been adjusted, and adjusted favourably for Ireland. The dread however of a hundred thousand Irish volunteers had smoothed down the difficulty of these adjustments. "The light then broke in", (as Mr. Burke eloquently expressed it) "not through regular and ordinary apertures, not through well constructed windows, but through flaws and breaches, and through the yawning chasms of our ruin;" and "not a town in England presumed therefore to have a prejudice, or dared to mutter a complaint." On the present occasion the fears expressed by the manufacturers and merchants of both countries were great, and they were encouraged by the opposition party. The commercial difficulty however was in a measure overcome, and a new subject of political jealousy became a principal occasion of defeating this favourite measure of Mr. Pitt, and of affording a triumph to his adversaries. It was necessary, in order to the accomplishment of Mr. Pitt's plan of equalizing the duties of the two countries, and of affording to both the same liberty of trade, that similar laws respecting navigation and commerce should prevail in England and Ireland, and that in the event of future alterations in those laws being deemed necessary, some means should be devised of providing that the one country should adopt the alterations of the other. Great Britain, the larger country, naturally claimed to take the lead in such alterations, and if Great Britain led, Ireland could only follow. A clause which had for its object the settlement of this difficulty, and which *seemed* to bind Ireland to legislate in subserviency to England, awakened the political jealousy of that country. Mr. Fox urged this point in the British House of Commons. In vain did Mr. Pitt reply, that Ireland was not bound, as was supposed, to surrender up that principle of independence in her legislature, of which she was just become so jealous, since she would be still entitled to refuse assent to the trade and navigation laws previously made by England, if she should think fit to do so, the clause merely compelling her to renounce the benefits of the present arrangement and to return to her antecedent condition, in the event of the refusal. The Irish propositions were sanctioned by the British Houses of Parliament. The flame excited in Ireland was nevertheless so great, that the Irish legislature shewed little disposition to adopt the arrangement. They supported it by so small a majority, that it was abandoned by the minister.

The Regency Bill formed another subject of violent hostility between Mr. Pitt and his competitor. On the afflicting occasion of the king's illness and incapacity, Mr. Fox, who had been called suddenly from Italy, affirmed that the two Houses of Parliament had no other power than that of declaring the temporary vacancy of the Throne, and that the Prince of Wales had a right to assume the vacant place clothed with all the prerogatives of the monarchy. Mr. Pitt vehemently protested against this doctrine, which he considered as little less than "treason against the Constitution," and declared that it belonged to Parliament to appoint a regency, the powers of which the Parliament had the right of limiting in such a manner as the circumstances of the case might appear to render necessary. He admitted the expediency of nominating the Prince of Wales to be sole Regent, and of not fettering his Royal Highness by any Council; but asserted, that he had no more *right* to the regency than any other

persons. Mr. Fox in one of the later debates on this subject, corrected himself so far as to observe, that the *adjudication* of the right of the Prince of Wales belonged to the Parliament, an expression which he appeared to consider as not inconsistent with his antecedent assertion that the Parliament had a right merely to declare the vacancy, an expression, however, which might unquestionably be construed to imply a material departure from his former sentiments. It may appear singular, that Mr. Fox, who, when Mr. Pitt came into power, had carried to so great a height the claims of the House of Commons, and who, moreover, as well as Mr. Burke, was one of the warmest advocates for those doctrines of our own revolution, which had infringed the principle of hereditary succession, should in this case appear as the champion of hereditary right and indivisible prerogative†. It occurred however to every one that the Prince of Wales had favoured the political party of Mr. Fox, and had also been favoured by them, and that his Royal Highness being now likely to bring his friends into power, the principles which led to the full enjoyment of prerogative would naturally be asserted in that quarter, while Mr. Pitt, jealous of the use which might be made of the prerogative during the period, possibly a very short one, of the King's incapacity, would as naturally incline to some limitation of the regency, and especially in the two points of restraining the Regent from the appointment of his majesty's own household, and of denying to him, at least for a time, the power of bestowing peerages, a power, the exercise of which might materially obstruct the subsequent administration of the King's Government. Happily, the ardent wishes of the country were gratified by the King's recovery, and thus the passing of Mr. Pitt's Regency Bill was prevented. The tide had already begun to turn in favour of Mr. Fox; for the Bill was supported only by a small majority. Mr. Fox's party so far prevailed in the Irish Parliament as to render the Prince of Wales sole Regent for that country, with all the powers of royalty. We are by no means disposed to ascribe this disposition of the Irish Legislature either to superior virtue or to better constitutional principles.

The impeachment of Mr. Hastings is another subject which we must not omit to mention. Mr. Fox moved the second article of charge respecting the Rajah of Benares, and Mr. Pitt surprised both Mr. Fox and the House by agreeing to adopt this charge, as containing matter of impeachment, though he imputed to the person accused a much less degree of criminality than had been presumed in the speech of Mr. Fox. Other articles of impeachment having been added with the consent

† The party of Mr. Fox pleaded, however, the precedent of the revolution in favour of their doctrine. They said that the parliament on that occasion having in the first place merely declared the vacancy of the throne, and having then proceeded to fill up the vacancy, proposed *subsequently* to the Sovereign bills limiting the prerogative. Mr. Fox and his friends recommended therefore that the Prince should now in like manner be raised in the first place to the throne, and invested with all the royal prerogatives, and that a Bill of limitation should then be offered for his acceptance. The answer was, that the Prince was not circumstanced like King William, inasmuch as the Prince was called to the throne only for a limited and probably a very short interval, and that the *general spirit* of the revolution favoured the assumption of the right of judging by the two Houses of Parliament alone, in such degree as was rendered necessary by any new and extraordinary emergency. In truth, if the proposal of adhering to the letter of the precedent in the time of King William had been adopted, Mr. Pitt's Bill of Limitation would probably have been lost, since in that case it would have been proposed by Mr. Pitt after the introduction of another administration.

both of the minister and of a large portion of his friends, who nevertheless qualified their opinions, Mr. Pitt was accused of desertion by the partisans of Mr. Hastings. He reserved his judgment until the subject was fully opened in the House, and by the line of moderation which he pursued, as well as by some endeavours which he used to shorten that protracted cause, he happily avoided the imputation to which he might otherwise have been subjected, of being either on the one hand, the instigator of a harsh and vexatious proceeding, or, on the other, the patron of Indian delinquency. The talents of Mr. Fox were displayed on this occasion before a large audience in Westminster-hall, and the manner in which he conducted his own part of the impeachment confirmed the public in that opinion which they entertained of his severity in censuring, of his skill in arguing, of his force, his vehemence, and his ingenuity.

The Russian armament formed another important subject of difference between Mr. Fox and Mr. Pitt. The right of Great Britain to interfere by an armed mediation, in order to prevent Russia from occupying a territory which she had already conquered between the Bog and the Dneister, seems extremely open to objection, and Mr. Fox urged his opposition with so much force, that the majority of the minister was reduced to about ninety, a majority, which was deemed by Mr. Pitt too small to justify perseverance in the system of interference upon which he had entered. Mr. Fox obtained some popularity by this powerful interposition of his party. He was considered as having saved the country possibly from a war, certainly from much additional expence. In one respect, however, he exposed himself to animadversion. He is understood to have sent his confidential friend, Mr. Adair, to St. Petersburgh, in order to frustrate the objects for which the minister of the crown was at the same time treating. This proceeding, (as Mr. Burke some years afterwards observed *) was, to say the best, a very unconstitutional act; and if Russia, who was then on bad terms with us, had been declaredly at war, would have amounted to high treason. The crown, according to the constitution of Great Britain, is the only channel of intercourse with other nations, and it must obviously be very mischievous to teach foreign courts to divide their communication into two parts, the one addressed to the king's government, the other to the head of a party in the opposition. It has been surmised, that Mr. Pitt had some reasons for the Russian armament, in addition to those which were publicly professed; and it has been imagined, that the last partition of Poland would have been prevented, if Great Britain had not abandoned her claim to mediate in the case of which we have spoken,

How mysterious are the ways of Providence; and yet how often is the retributive justice of Heaven made conspicuous in the course of national events! Mr. Fox, by opposing in parliament the measures instituted by Mr. Pitt for curbing the ambition of Russia, even though he should not have prevented a war, diminished the enmity which had begun to subsist between the two countries, and thus predisposed Russia to join us in that coalition against France into which, contrary to his sentiments, she afterwards entered. His bust was procured by the Empress Catherine from this country, and the name of Fox stood for some time beyond measure high in her estimation. Russia, however, was no sooner freed from the dread of England, than she proceeded to dictate to Poland; and England, again unwilling to strike, made only a solemn protest against the unprincipled partition of the Polish territory. Prussia, whom Mr. Pitt had intended to unite in interest with England, for the sake of opposing with her aid the encroachments of Russia, and of thus establishing a balance of power in

* See his posthumous works.

the north; and who was expressly bound to guarantee the independence of Poland, was persuaded by Russia to promote the partition, and became a sharer in the spoil. At this moment we behold the same Prussia overthrown by a new destroyer of empires, and the capital of Poland occupied by his avenging armies. The kingdom which the Prussian and Russian, as well as Austrian monarchs, had set the example of unjustly seizing, with the view of consolidating their power, seems likely, in consequence of that very seizure, to be converted into a frontier subservient to the purposes of their enemy. We are persuaded that our readers will pardon this digression.

Mr. Fox, who seldom failed to push to the utmost every advantage, attacked his political adversary in a succeeding session with more even than his usual violence, and partly on the very ground of the abatement of our claims, to which it had been thought necessary to agree in concluding the Russian negotiation. He descanted at large on the whole of what he called this dirty transaction *, and defied any man to produce a case half so degrading from the page of history. "If it were asked, what right had the right hon. gentleman to interfere at all in the dispute between Russia and Turkey, the answer, he conceived, would be obvious—the right of a proud man, anxious to play a lofty part. France had quitted the stage; the character of the miserable disturber of empires was vacant: the right hon. gentleman therefore came forward, resolved to boast and vapour, and play his antic tricks on the same theatre. What has been the consequence? After menacing, twisting, and turning; after keeping up an armament for four months, and spending half a million of money; after having resorted to all the severities of impressing, he had been obliged at last to crouch at the Empress's foot, to ask 'from her goodness some slight modifications of her first proposals, and finally to accede to all her demands.' Careless of fame, and attached only to power and emolument, the right hon. gentleman had preserved his place, but had lost his reputation. That the pride and presumption of one man should thus bring calamity and disgrace on a whole nation, was almost more than philosophy could teach human nature to endure." Mr. Pitt in reply expatiated on the necessity of maintaining a balance of power on the Continent; he complained of the inconsistency of his antagonists, who admitted this doctrine in theory, but contradicted it by their practice, and he affirmed, that two points had been gained by our intervention, the one concerning the navigation of the Dniester, the other the independence of certain Turkish provinces; that moreover if no division of sentiment had prevailed in England, he was persuaded that our whole object would have been obtained, for that the empress would not have ventured upon a single campaign; and he concluded by claiming a liberal construction of the motives which had induced him to desist from urging to the utmost the interference of Great Britain in a case which appeared to be not sufficiently countenanced by parliament.

We now turn with pleasure to another subject, which began to attract attention nearly at the period of which we have been treating, and which tends to place the character of Mr. Fox in a very favourable light. We allude to the measures taken in parliament for the abolition of the Slave Trade. Mr. Fox manifested an early zeal in that cause, and he would have preferred a sudden motion in parliament, condemning the traffic as iniquitous and inhuman on the very face of it, to that course of previous examination which was resorted to by Mr. Wilberforce. No man ever seemed to

* See Annual Register.

give his heart more unreservedly to every cause in which he engaged than Mr. Fox, and in no cause did Mr. Fox's heart ever appear more warmly interested than in this. He had usually pleaded on the side of liberty, and perhaps his native feelings as well as the circumstances of his life had impelled him in that direction. Many of his very errors took the shape of an excessive love of freedom and hatred of oppression. His earnestness, therefore, in favour of the injured Africans contributed in this respect to give consistency to his character, and to accredit some of his leading principles. He himself observed, in an early debate on the Slave Trade, that much as he valued political liberty, he esteemed personal liberty as unspeakably more important, and though, like the other friends to the abolition of that traffic, he abjured every intention of interfering in the internal government of the colonies, as well as every wish to see the West India slaves suddenly emancipated, he boldly declared his belief of the general hardship of their situation, and his anxiety both for the amelioration of their present lot, and for their final emancipation. We reserve the subject of Mr. Fox's conduct in respect to the French Revolution and the war which followed it for a future paper. We shall conclude the present by presenting a few extracts from a speech of Mr. Fox in favour of the abolition of the Slave Trade, which will manifest at once his ardour in that cause, and the general character of his eloquence.

A preference having been expressed by a preceding Speaker to gradual over immediate abolition, Mr. Fox, with a sagacity for which the event entitles us to give him credit, as well as with a warmth which was characteristic of him, began by saying, "I confess, Sir, that while I was attending to the right hon. gentleman who spoke before me, I felt infinite uneasiness instead of any satisfaction; and I cannot help rising to express that I have never heard a more severe or more efficacious resistance made to the hon. gentleman's motion. I do not mean to insinuate that the gentlemen who spoke were not serious, but something so much more mischievous has been said, and something so much more like a foundation has been laid for preserving, not only for years to come, but for aught I know *for ever*, that detestable traffic, that I cannot excuse myself from stating with the utmost plainness the grounds on which I act in this most important concern. I must with all the zeal and force of which I am master deprecate all such deceptions and delusions upon the country. They may not be intentionally so, but I must call every thing deception and delusion which may prevent the committee from seeing what alone is and must be the question—*Whether this execrable Slave Trade is fit to be continued* or must be abolished. The hon. gentlemen call themselves moderate men; but upon this subject I confess I neither feel nor desire to feel any thing like the sentiment of moderation.—Sir, to talk of moderation upon this matter reminds me of a passage in Middleton's Life of Cicero—he says, to enter a man's house, and kill him, his wife and family, in the night, is certainly a most heinous crime and deserving of death——but still it may be very right *provided it is done with moderation*. This is absurd it will be said, and yet it is not so absurd as to say that the Slave Trade may be carried on with moderation; for if you cannot break into a single house, or murder a single man with moderation, with what moderation can you pillage and destroy a whole nation? Sir, I never could think of this abolition, but as a question of simple justice. It is only whether we should authorize by law respecting Africa, the commission of crimes for which in this country we should incur the severest *penalties* of the law, and even *forfeit our lives* in the most ignominious form." In respect to the manner of procuring slaves, Mr. Fox thus expressed himself. "Now, Sir, a

word or two as to the specific crimes for which the Africans are sold as criminals. Witchcraft is one. Of this we entertain so sacred a horror, that there being no subjects to be found at home, we make as it were a crusade to Africa, to shew our indignation at the sin. As to adultery, to be sure, the case is different. Adulterers *are* to be met with in this country, but then this crime is, I suppose, *so common* here, that we know not whom to single out for punishment from among the number. Determined however to shew our indignation of the crime, we send to Africa to punish it. Thus, Sir, we send to Africa to punish witchcraft, because there are no witches to be found here, and we send to the same country to punish adultery, because the adulterers here are too many to incur punishment."

Of the familiarity of Mr. Fox's manner, and the happy effects of it, some judgment may perhaps be formed from the following passage. He is still treating of the manner of procuring slaves. "In one part of the evidence (says Mr. Fox) we find a well known black trader bringing a girl to a slave ship to be sold. The captain buys her. Some persons afterwards come on board and find out who she is. They then discover who the trader is that sold the poor girl—and they go and catch *him*, bring him to the same ship, and sell *him* for a slave. 'What, says the black trader to the captain, 'do you buy *me* grand trader?' 'Yes, (says the captain) I will buy you or any one else. If they will sell you, I will buy you.' Now, Sir, I have a reason for dwelling on this story; at the first view it appears to be an instance of barefaced villany and nothing else. But if we examine the subject, we shall find that this is the common conduct resulting from the nature of the trade itself. How could this captain decide otherwise? What means had he of knowing who was the real owner of the girl? The captain said, when the men sold the grand trader, the same thing which he had said when the trader sold the girl, and the same thing which he had always said, and always must say, and which all slave captains must also say, namely, 'I cannot know who has a right to sell you—that is no affair of mine. If they will sell you, I will buy you. I cannot enter into these controversies—my rule is to buy and ask no questions.' But, Sir, we are accused of enthusiasm. Are we then fanatics because we cry, 'Do not rob, abstain from murder?' I now come, (said Mr. Fox) to that which I consider as the foundation of the whole business. The more I think on the subject, the more am I convinced that there is one ground, and only one, on which it is possible for the side of our adversaries to stand, I mean that there is a difference of species between black men and white, which is to be assumed from the difference of their colour. Why, Sir, if we can but establish that blacks *are men* like ourselves, is it possible that we can have any patience on this subject? There exists now in France, or in several of its provinces, a very great degree of animosity, and there are two contending parties; I believe indeed the accounts are much exaggerated, but let us suppose that at Marseilles for instance, the Aristocrats were to sell the Democrats as fast as they could catch them, and the Democrats to sell the Aristocrats in like manner, and that we had ships hovering on the coast ready to carry them all off to the West Indies. If we were to hear of such a circumstance, would it not strike us with horror? What is the reason? Because these men are of our own colour—there is no other difference in the two cases whatever." In reply to the West Indians, Mr. Fox plainly said, "Better be without the islands than not abolish the Slave Trade. We never, (added he) will give up the point, but even if all those who are now engaged in

this question were to be removed away, there never would be wanting men who would cry out for justice. We who think that these things are not merely impolitic, but inhuman and unjust, that they are not of the nature of trade, but that they are crimes, pollutions which stain the honour of a country, we, Sir, will never relax our efforts. We wish to prevent man from preying upon man, and we must do our duty let the world think of us as they may; we must not permit a practice to continue, which puts an entire bar to the civilization of one whole quarter of the habitable globe. This nation will not long allow the commission of crimes that shock human nature, for the sake of the West Indies. And if the West India gentlemen will insist on the continuance of such a trade, they must not expect to be very popular in this country. They have no right to demand that crimes shall be permitted by this country for their advantage *."

* The speeches on this occasion were taken with great care, and were published in a small volume by Phillips, George Yard, Lombard Street. The above quotation is extracted from that volume. The other quotations of speeches from the Annual Register and the Parliamentary Debates.

Mr. Pitt followed Mr. Fox in this debate, and delivered one of the most eloquent speeches on the same side that was ever heard from him in parliament. He took however in some respects very different ground. He congratulated the House, that whatever might be the difference as to the time of abolishing the Slave Trade, the determination to abolish it was now generally avowed. He chose to consider therefore its sentence as sealed. He then entered into much argument respecting the expediency of the abolition, and while he endeavoured to remove the fears of the West Indians, he made it manifest that he had bestowed a very studious attention to this subject. He afterwards entered with the utmost animation and feeling into the African part of the question, and urged the absolute duty of abolition on the same ground with Mr. Fox, of the incurable injustice and inhumanity of this traffic.

(To be continued.)

NOTICE *is given to the Readers of THE CHRISTIAN OBSERVER, that on the First of February next will be published the usual Appendix to the present volume, price* 6*d. together with the First Number of the volume for the ensuing year, price* 1*s.* 6*d.—At the same time will be published, the Second Edition of the two first volumes of the Christian Observer, which may be had either in boards at* 18*s.* 6*d. each volume, or in single numbers, at* 1*s.* 6*d. each.*

ANSWERS TO CORRESPONDENTS.

We intimated in our last that objections had been made to the proposed rise in the price of the Christian Observer. We can have no doubt that those objections will be removed by the following statement of facts :

Each number of our work contains at the least 64 pages, (some more) and has been sold for 1s. The Eclectic Review contains 96 pages and is sold for 2s.: The Monthly, Critical, and Anti-jacobin Reviews, and the British Critic, contain each 112 pages, and are sold for 2s. 6d.: The Edinburgh Review contains 252 pages and is sold for 5s. Even supposing therefore that the quantity of letter in each page of the Christian Observer was no more than is contained in each page of these other works, the price of the former, in order to be proportionate, ought to be raised. But if any one

will be at the pains to investigate the point, he may satisfy himself, that the quantity of letter is greater in proportion in the Christian Observer, than in either of the other publications. The quantity, for example, contained in a number of the Christian Observer, is very nearly equal to that contained in a number of the Eclectic Review, while the price has been only one half. The proportion again between the quantity of letter in the Christian Observer, and in the Monthly and Critical Reviews, is somewhat more than as four to five; while the price has been as two to five. And even in the case of the Edinburgh Review the proportion of quantity is somewhat more than as one to three, while the price has been as one to five.

After this explanation, we are persuaded that the reasonableness of the proposed alteration cannot fail to be manifest to our readers. We admit, indeed, that when the alteration has taken place, works may be named which will be cheaper than the Christian Observer; but every one who is acquainted with the business of book-making must be aware that in proportion as the circulation of a work is extended, will its price admit of being lowered, without injury to its conductors. If the zeal of our friends therefore will be exerted in giving encreased circulation to the Christian Observer, they may be gratified at some future period by witnessing a reduction of its price to the original standard.

It may, perhaps, be supposed by some, that the alteration in the price which has been adopted may have originated in a diminution of the sale of our work. This is certainly not the case, as may be seen by the preceding notice. Had the demand for our work suffered any abatement, a second edition would scarcely have been necessary.

We very sincerely regret the mistake by which M. O. was led to expect that his paper would be inserted. It was not *intended* to give any such promise, the subject on which he writes being deemed unsuitable to our work.

We are much obliged to O. for his friendly suggestions, and are only sorry, whatever may be the event, that we cannot comply with them. We do not contend for the justice of *Hardwicke's* remarks, but they were at least written with temper. O. is much mistaken if he supposes that his plain dealing has given us any offence; for, as he has probably perceived, we like plain-dealing ourselves. We are glad to find that he so freely forgives us; and certainly we should not be backward in exercising the same temper towards him, did we feel that there was any call for it. But we can assure him, with the utmost truth, that he has never excited in our minds the slightest shade of displeasure.

A Constant Reader seems to reason as if we also were not family-men, and had nothing to do with housekeeping, taxes, rents, &c. &c. &c. If an increase of six shillings a year affects him so sensibly, what must we feel in continuing to sacrifice that sum to each subscriber to our work, merely because there are a few persons so unreasonable as to require it?

To a great part of X. Y.'s letter, for which we thank him, an answer is already given. We assure him that we shall not be backward in inserting any *good* religious poetry that is sent to us.

A Sincere Wellwisher to the Christian Observer; O. R.; C. L.; an anonymous paper *on reading the Scriptures*; R. S.; Marcellus; will be admitted.

G. B.'s case, and the Queries of Ignoramus, will be considered.

Œcolampadius has been received.

Amicus seems to us to have entirely mistaken the drift of the observations on Bishop Ridley. However his paper shall have a place as soon as we can find room for it.

In reply to the letter of An Enquirer, we would observe, that we believe polygamy to prevail in every Mohammedan and Pagan country. The form of government varies very much in those countries; but, generally speaking, the lower classes are subjected to great oppression. It is not true that human beings are always considered as dis-

posable property where polygamy prevails; witness the Hindoos, and the Indians of North America.

We would advise J. P. to go to church, and improve the ordinances there. If he will worship with none but exemplary Christians, he may be reduced to the folly of those Brownists, some of whom worshipped alone, finding no church so pure as they conceived it ought to be. If he makes a faithful use of his opportunities of improvement, God will bless him, and may probably provide for his spiritual welfare in a way beyond his hopes. We conceive that it cannot be his duty to introduce dissenters into his town. He ought to be aware that there are blemishes among those who dissent from the church, as well as among those who adhere to it.

When AN IMPARTIAL OBSERVER has to speak of great and eminent men, on a public occasion, we do not know that he is called to discuss the private character of the individual, though he is bound to say nothing which is not strictly consistent with truth. When he preaches a funeral sermon on one of his own congregation, or personal friends, he must then use due discrimination, tempered with charity.

We admire the spirit of R. Z.; but his paper is too diffuse and declamatory. His *moral* men appear to us to be very *immoral*.

The letter of IGNOTUS shall be referred to the consideration of the correspondent mentioned by him. We conceive that no one commentary on the Bible is sufficient for the purposes of the Christian minister. Poli synopsis Criticorum, Patrick, Lowth, Calmet, Ainsworth, Calvin, Vitringa, Wetstein, Whitby, Burkitt, Doddridge, Powell, Henry, Macknight, Horsley, Horne, Scott, &c. &c. &c. may be read with advantage.

We must again repeat, that *Literary intelligence*, in order to be inserted, must be sent to the publisher on or before the 15th day of the month. Several articles are omitted in consequence of inattention to the notice formerly given on this point.

There are no circumstances which can *justify* any person, whether minister or layman, in using the name of God irreverently in conversation. But it would be rash and unwarrantable in the extreme, to conclude from the use of an irreverent expression, at least without knowing all the circumstances of the case, that the profession of the person who employed it was hypocritical.

The communication of R. has been received; but as we have not seen the work to which it refers, it is impossible for us to estimate the merits of his paper.

As the able examination of DR. TAYLOR'S (of Norwich) *Key*, which has been communicated to us, will necessarily extend through several numbers; we defer the insertion of any part of it till the ensuing year.

A wish to prevent the unnecessary protraction of controversy leads us to remark that H. T. seems to us not to have perceived the exact bearing of the remarks of *Biblophilos*, at least if we may judge from the authorities which he has produced in confutation of that writer's opinions. It appears to us that there is not a sentiment contained in the quotations from *Luther, Calvin, Zanchius, Usher, Baxter, Owen*, &c. which is not perfectly consistent with the views expressed by *Biblophilos*. We do not mean to say that it therefore follows that *Biblophilos* is right; but only that to insert extracts which contain nothing inconsistent with that writer's *avowed* principles, and which therefore would not be decisive of the point at issue between him and H. T., would be needlessly to lengthen the discussion. H. T.'s supplementary paper has been received.

We should be glad if I. S. c. would instance the cases in which we had endeavoured to promote what he calls a *philosophical* religion. Our endeavours we will be bold to say have been uniformly directed to discourage the admixture of metaphysical subtleties with *the truth as it is in* JESUS.

APPENDIX

TO THE

CHRISTIAN OBSERVER,

VOLUME THE FIFTH,

FOR 1806.

List of the Members returned to the House of Commons, December 15, 1806.

ENGLAND AND WALES

Speaker, Right Hon. C. Abbot.

Abingdon...Sir T. T. Metcalf, bart.
Agmondesham...Thomas T. D. Drake, esq.
Thomas T. Drake, esq.
St. Alban's...W. S. Poyntz, esq.
Hon. J. W. Grimston.
Aldborough...Gilbert Jones, esq.
Henry Fynes, esq.
Aldeburgh...Sir John Aubery, bart.
John Macmahon, esq.
Andover...Thomas Asheton Smith, esq.
Thomas Everett, esq.
Anglesea...Rt. Hon. Sir A. Paget, K. B.
Appleby...J. Courtenay, esq.
Sir Phil. Francis, bart.
Arundel...Sir Arth. Pigot.
Francis J. Wilde, esq.
Ashburton...Walter Palk, esq.
Hon. G. E. M. Kynynmound.
Aylesbury...Sir G. Nugent, bart.
G. H. C. Cavendish, esq.
Banbury...William Praed, esq.
Barnstaple...Viscount Ebrington.
William Taylor, esq.
Bath...Rt. Hon. Lord John Thynne
John Palmer, esq.
Beaumaris...Lord Newborough
Bedfordshire...John Osborn, esq.
Francis Pym, esq.
Bedford...Samuel Whitbread, esq.
W. Lee Antonie, esq.
Bedwin...Viscount Stopford
James H. Leigh, esq.
Beeralston...Hon. Jocelin Percy
Lord Lovaine
Berkshire...G. Vansittart, esq.
Charles Dundas, esq.
Berwick...Sir J. Callander, bart.
Alex. Tower, esq.
Beverley...John Wharton, esq.
Richard Vyse, esq.
Bewdley...Miles P. Andrews, esq.
Bishop's Castle...W. Clive, esq.
John Robinson, esq.
Blechinley...William Kenrick, esq.

Bodmyn.. Davies Giddy, esq.
William Wingfield, esq.
Boroughbridge...Henry Hawkins, esq.
W. H. Clinton, esq.

Bossiney...J. A. Stuart Wortley, esq.
Henry Baring, esq.
Boston...W. A. Maddocks, esq.
Thomas Fydell, Jun. esq.
Bracley...R. H. Bradshaw, esq.
Ant. Henderson, esq.
Bramber. .Henry Joddrell, esq.
John Irving, esq.
Breconshire...
Brecon...Sir R. Salisbury, bart.
Bridgnorth...J. H. Browne, esq.
John Whitmore, esq.
Bridgewater...John Langston, esq.
Hon. Vere Poulett
Bridport...George Barclay, esq.
Rt. Hon. Sir. E. Nepean, bart.
Bristol...Rt. Hon. C. Bragge Bathurst
Evan Baillie, esq.
Buckinghamsh...Marquis Titchfield
Earl Temple
Buckingham...Rt. Hon. T. Grenville
Sir W. Young, bart.
Collington...Rt. Hon. W. Wickham
William Garrow, esq.
Calne...Joseph Jekyll, esq.
Osborne Markham, esq.
Cambridgesh...Rt. Hon. C. Yorke
Lord C. S. Manners
Cambridgebo...R. Manners, esq.
Hon. Edward Finch
Cambridge Un...Earl of Euston
Lord Henry Petty
Camelford...R. Adair, esq.
Viscount Maitland
Canterbury...John Baker, esq.
James Simmons, esq.
Cardiff...Lord William Stuart
Cardigansh...Thomas Johnes, esq.
Cardigan...Hon. John Vaughan
Carlisle...J. C. Curwen, esq.
W. S. Stanhope, esq.
Caermarthensh...Sir W. Paxton
Caermarthen...G. Campbell, esq.
Carnarvonsh...Sir R. Williams, bart.
Carnarvon...Hon. C. Paget
Castle-Rising...Charles Chester, esq
Richard Sharp, esq.
Cheshire...T. Cholmondeley, esq.
D. Davenport, esq.
Chester...T. Grosvenor, esq.
R. E. D. Grosvenor, esq.

Chichester...Rt. Hon, T. Steele
G. W. Thomas, esq.
Chippenham...J. Maitland, esq.
C. Brook, esq.
Christchurch...Rt. Hon. G. Rose
W. Sturges Bourne, esq.
Cirencester...M. H. Beach, esq.
Jos. Cripps, esq.
Clitheroe...Hon. R. Curzon
Hon. John Cust
Cockermouth...James Graham, esq.

Colchester...R. Thornton, esq.
W. Tufnell, esq.
Corfe Castle...H. Bankes, esq.
Rt. Hon. N. Bond
Cornwall...Sir W. Lemon, bart.
J. H. Tremayne, esq.
Coventry...P. Moore, esq.
W. Mills, esq.
Cricklade...Lord Porchester
Thomas Goddard, esq.
Cumberland...J. Lowther, esq.
Viscount Morpeth
Dartmouth...Edm. Bastard, esq.
A. H. Holdsworth, esq.
Denbighsh...Sir W. W. Wynn
Denbigh...R. M. Biddulph
Derbysh...Lord G. A. H. Cavendish
E. M. Mundy, esq.
Derby...E. Coke, esq.
W. Cavendish, esq.
Devizes...Josh. Smith, esq.
T. G. Estcourt, esq.
Devonsh...J. P. Bastard, esq.
Sir L. Palk, bart.
Dorsetsh...W. M. Pitt, esq.
E. B. Portman, esq.
Dorchester...Hon. C. Ashley
F. Fane, esq.
Dover...C. Jenkinson, esq.
John Jackson, esq.
Downton...Hon. Bart. Bouverie
Hon. D. P. Bouverie
Droitwich...Hon. And. Foley
Thos. Foley, esq.
Dunwich...Lord Huntingfield
S. Barne, esq.
Durham co...Sir R. Milbanke
Sir T. H. Liddell, bart.
Durham...R. J. Lambton, esq.
R. Wharton, esq.
East Looe...J. Buller, esq.
E. Buller, esq.
Edmondsbury...Lord C. Fitzroy
Viscount Templetown
Essex...J. Bullock, esq.
Eliab Harvey, esq.
Evesham...W. Manning, esq.
H. Howorth, esq.
Exeter...Sir C. W. Bamfylde, bart.
Jas. Buller, esq.
Eye...Marquis of Huntley

Flintsh...Sir T. Mostyn, bart.
Flint...Sir E. P. Lloyd, bart.
Foxcey...Rt. Hon. R. P. Carew
R. Wigram, esq.
Gatton...Mark Wood, esq.
J. A. Wood, esq.
St. Germain...Rt. Hon. Sir J. S. Yorke
M. Montague, esq.
Glamorgansh...Tho. Wyndham, esq.
Gloucestersh...Hon. G. C. Berkeley
Lord R. E. H. Somerset
Gloucester...H. Howard, esq.
R. Morris, esq.
Grampound...H. Fawcett
Sir C. Hawkins, bart.
Grantham...T. Thoroton, esq.
R. Manners, esq.
Great Grimsby...Hon. C. A. Pelham
Hon. G. A. Pelham
Grinstead, East...Sir H. Strachey, bart.
D. Giles, esq.
Guilford...Hon. T. C. Onslow
G. H. Sumner, esq.
Hampsh...T. Thistlethwaite, esq.
Hon. W. Herbert
Harwich...Rt. Hon. J. H. Addington
W. H. Freemantle, esq.
Haslemere...Rt. Hon. C. Long

Hastings...Sir W. Middleton, bart.
Sir J. Nicholl
Haverfordwest...Lord Kensington
Hellestone...J. De Penthieu, esq.

Herefordsh...Sir G. A. Cornwall, bart.
Sir J. G. Cotterell, bart.
Hereford...T. P. Symonds, esq.
R. P. Scudamore, esq.
Hertfordsh...W. Plumer, esq.
W. Baker, esq.
Hertford...Hon. E. S. Cowper
N. Calvert, esq.
Heydon...G. Johnstone, esq.
A. Browne, esq.
Heytesbury...Sir W. P. Ashe O'Court, bart.

Higham Ferrers...F. F. Foljambe
Hindon...B. Hobhouse, esq.
W. Beckford, esq.
Honiton...Hon. A. C. Bradshaw
Lord Cochrane
Horsham...Viscount Fitz-Harris
Viscount Palmerston
Huntingdonsh...Viscount Hinchingbrook
Viscount Proby
Huntingdon...W. H. Fellowes, esq.
J. Calvert, esq.
Hythe...T. Godfrey, esq.
Viscount Marsham
Ilchester...Sir W. Manners, bart.
N. Saxon, esq.
Ipswich...R. Wilson, esq.
Hon. R. Stopford
St. Ives...S. Stevens, esq.
F. Horner, esq

Kent...Sir. E. Knatchbull, bart.
W. Honeywood, esq.
King's Lynn...Lord Walpole
Sir M. B. Folkes, bart.
Kingston-upon-Hull...J. Staniforth, esq.
W. J. Denison, esq.
Knaresborough...Lord J. Townshend
Lord Ossulston
Lancashire...Thos. Stanley, esq.
J. Blackburne, esq.
Lancaster...John Dent, esq.
J. F. Cawthorne, esq.
Launceston...James Brogden, esq.
Earl Percy
Leicestersh...G. A. L. Keck, esq.
Lord R. Manners
Leicester...S. Smith, esq.
T. Babington, esq.
Leominster...Sir J. Lubbock, bart.
H. Bonham, esq.
Liskeard...Hon. W. Eliot
W. Huskisson, esq.
Lestwithiel...Lord Lismore

Lewes...H. Shelley, jun. esq.
T. Kempe, esq.
Lichfield...G. Anson, esq.
G. G. V. Vernon, esq.
Lime Regis...H. Fane, esq.
Lord Burgherst
Lincolnsh...Sir G. Heathcote, bart.
C. Chaplin, esq.
Lincoln...R. Ellison, esq.
Hon. W. Monson
Liverpool ..Isaac Gascoyne, esq.
W. Roscoe, esq.
London...Sir W. Curtis, bart.
H. C. Combe, esq.
Sir C. Price, bart.
James Shaw, esq.
Ludgershall...M. D. Magens, esq.

Ludlow..Hon. R. Clive
Viscount Clive
Lymington...John Kingston, esq.
Sir H. Neale, bart.
Maidstone ..G. Simson, esq.
G. Longman, esq.
Malden...J. H. Strutt, esq.
Ben. Gaskell, esq.
Malmesbury...R. Ladbroke, esq.
N. W. R. Colburne, esq.
Malton...B. Cooke, esq.
Viscount Milton
Marlborough...Lord Bruce
Earl of Dalkeith
Marlow...O. Williams, esq.
P. Grenfell, Jun. esq.
St. Mawes...Scrope Bernard, esq.

Merionethsh...Sir R. W. Vaughan, bart.
St. Michael... W. French, esq.

Middlesex...G. Byng, esq.
W. Mellish, esq.

Midhurst...John Smith, esq.

Milborne Port...Hugh Leycester, esq.
Lord Paget
Minehead...Lord Rancliffe

Monmouthsh...Sir C. Morgan, bart.
Lord A. J. H. Somerset
Monmouth...Lord C. H. Somerset
Montgomerysh...C. W. W. Wynn, esq.
Montgomery...W. Keene, esq.
Morpeth...W. Ord, esq.
Hon. W. Howard, esq.
Newark.. H. Willoughby, esq.
S. Cotton, esq.
Newcastle-under-Line ...E. W. Bootle, esq.
J. M'Donald, esq.
Newcastle-upon-Tyne...Sir M. W. Ridley, bart.
C. J. Brandling, esq.
Newport...W. Northey, esq.
E. Morris, esq.
Newport, Hants...Sir J. Doyle, bart.
Rt. Hon. Sir I. Corry, bart.
Newton...T. Brooke, esq.
P. Heron, esq.
Newtown...Sir R. Barclay, bart.
Rt. Hon. G. Canning
Norfolk...T. W. Coke, esq.
Rt. Hon. W. Windham
Northallerton...H. Peirse, esq.
Hon. E. Lascelles
Northamptonsh...W. R. Cartwright, esq.
Viscount Althorp
Northampton...Hon. E. Bouverie
Hon. S. Perceval
Northumberland...Viscount Howick
T. R. Beaumont, esq.
Norwich...R. Fellowes, esq.
J. Patteson, esq.
Nottinghamsh.. Viscount Newark
A. H. Eyre, esq.
Nottingham...D. P. Coke, esq.
John Smith, esq.
Okehampton...R. B. Robson, esq.
J. F. Barham, esq.
Oxford... Lord R. Seymour
Lord H. Moore
Oxfordsh...Lord F. A. Spencer
John Fane, esq.
Oxford City...F. Burton, esq.
J. A. Wright, esq.
Oxford Uni...Rt. Hon. Sir W. Scott
Rt. Hon. C. Abbott.
Pembrokesh...Lord Milford
Pembroke...Hugh Barlow, esq.
Penryn. H. Swann, esq.

Peterborough...F. Lawrence, esq.
Rt. Hon. William Elliott
Petersfield ..H. Jolliffe, esq.
Hon. J. W. Ward
Plymouth...T. Tyrwhitt, esq.
Sir C. M. Pole, bart.
Plympton...Viscount Castlereagh

Pontefract...Rt. Hon. John Smyth
R. P. Milnes, esq.
Poole...J. Jeffery, esq.
G. Garland, esq.
Portsmouth...J. Markham, esq.
Sir T. Miller, bart.
Preston...Lord Stanley
S. Horrocks, esq.
Queenborough...Sir S. Romilly
W. Frankland, esq.
Radnor...W. Wilkins, esq.
Radnor, New...R. Price, esq
Reading...C. S. Lefevre, esq.
J. Simeon, esq.
Retford, East...C. Crawford, esq.
Thomas Hugham, esq.
Richmond...A. Shakespeare, esq.
Hon. C. L. Dundas
Ripon...Sir J. Graham, bart.
Lord Headley
Rochester...John Calcraft, esq.
James Barnett, esq.
Romney...John Perring, esq.

Rutland...G. N. Noel, esq.
Lord Henniker
Rye...P. C. Bruce, esq.
M. A. Taylor, esq.
Ryegate...Viscount Royston
Hon. E. C. Cocks
Salop...J. Kynaston Powell, esq.
John Cotes, esq.
Saltash...M. Russell, esq.
A. Champernowne, esq.
Sandwich...Sir H. Mann, bart.
T. F. Freemantle, esq.
Sarum, New...W. Hussey, esq.
Viscount Folkestone
Sarum, Old...Lord Blayney
N. Vansittart, esq.
Scarborough...Hon. E. Phipps
C. M. Sutton, esq.
Seaford...J. Leach, esq.
G. Hibbert, esq.
Shaftesbury...E. L. Loveden, esq.
Sir H. Popham
Shoreham...T. Shelley, esq.
Sir C. M. Burrell, bart.
Shrewsbury...Hon. W. Hill
Hon. H. G. Bennet
Somersetsh...W. Dickinson, esq.
T. B. Lethbridge, esq.
Southampton...G. H. Rose, esq.
A. Atherley, Jun. esq.
Southwark...H. Thornton, esq.
Sir T. Turton, bart.
Staffordsh...Sir E. Littleton, bart.
Lord G. H. Gower
Stafford...Hon. E. Monkton
R. M. Phillips, esq.
Stamford...J. Leland, esq.
A. Bertie, esq.
Steyning...J. M. Lloyd, esq.
R. Hurst, esq.
Stockbridge...G. Porter, esq.

Sudbury...Sir J. C. Hippesley, bart.
John Pytches, esq.
Suffolk...Sir T. C. Bunbury, bart.
T. S. Gooch, esq.
Surry...Lord W. Russel
Sir J. Frederick, bart.
Sussex.. John Fuller, esq.

Tamworth...Sir R. Peel. bart.
W. Loftus, esq.
Tavistoc...Rt. Hon. R. Fitzpatrick
Lord R. Spencer
Taunton...J. Hammet, esq.
A. Baring, esq.
Tewkesbury...Jas. Martin, esq.
C. Codrington, esq.
Thetford...Lord W. Fitzroy
James Mingay, esq.
Thirsk...J. Topping, esq.
R. Greenhill, esq.
Tiverton...Hon. R. Ryder
W. Fitzhugh, esq.
Totness...W. Adams, esq.
B. Hall, esq.
Tregony...G. Wentworth
Hon. J. O. Callaghan
Truro...John Lemon, esq.
E. L. Gower, esq.
Wallingford...W. L. Hughes, esq.
R. Benyon, esq.
Wareham...And. Strahan, esq.
J. Raine, esq.
Warwicksh...D. S. Dugdale, esq.
Sir C. Mordaunt, bart.
Warwick...Lord Brooke
C. Mills, esq.
Wells...Clem. Tudway, esq.
C. W. Taylor, esq.
Wendover...Viscount Mahon
G. Smith, esq.
Wenloe...Cecil Forester, esq.
Hon. J. Simpson
Weobly...Lord G. Thynne
R. Steele, esq.
Westbury...W. Jacob, esq.
W. Woolmore, esq.
West Looe...R. A. Daniell, esq.
Jas. Buller, esq.
Westminster...Rt. Hon. R. B. Sheridan
Sir S. Hood
Westmorland...Lord Muncaster
Jas. Lowther, esq.
Weymouth and Melcombe Regis... C. Adams, esq.; Sir J. M. Pulteney, bart.; G. T. Steward, esq.; R. T. Steward, esq.
Whitchurch...Hon. W. Broderick
Hon. W. A. Townshend
Wigan...R. H. Leigh, esq.
John Hodson, esq.
Wilton...R. Sheldon
Hon. C. Herbert
Wiltshire...H. P. Wyndham, esq.
R. Long, esq.

Winchester...Sir R. Gamon, bart.
Sir H. P. St. J. Mildmay, bart.
Winchelsea...Sir F. F. Vane, bart.
C. Bewick, esq.
Windsor...L. Desborough, esq.
R. Ramsbottom, esq.
Woodstock...Sir H. W. Dashwood, bart.
Hon. W. F. E. Eden
Wootton-Bassett...R. Williams, esq.
R. Knight, esq.
Worcestersh...Hon. W. B. Lygon
Hon. W. H. Lyttleton
Worcester...Ab. Robarts, esq.
H. Bromley, esq.
Wycombe...Sir J. D. King, bart.
T. Baring, esq.
Yarmouth...Hon. E. Harboard
A. Lushington, esq.
Yarmouth, Hants...J. C. Jervoise, esq.
T. W. Plummer, esq.
Yorkshire...W. Wilberforce, esq.
W. Fawkes, esq.
York...Sir W. M. Milner, bart.
Hon. L. Dundas

SCOTLAND.

Aberdeensh...Jas. Ferguson, esq.
Ayrsh...Sir H. D. Hamilton, bart.
Argyllsh...Lord J. D. E. H. Campbell
Banfsh...Rt. Hon. Sir W. Grant
Berwicksh...G. Baillie, Jun. esq.
Bute and Caithness...Hon. J. S.W. M'Kenzie
Cromartysh...H. F. Campbell, esq.
Dumbartonsh...C. Edmonstone, Jun, esq.
Dumfriessh...Hon. H. Erskine
Edinburghsh...Hon. R. Dundas Saunders
Elginsh...Jas. Brodie, esq.
Fifesh ..R. Ferguson, Jun. esq.
Forfarsh...Hon. W. Maule
Haddingtonsh.. Hon. C. Hope
Invernesssh...C. Grant, esq.
Kincardinesh...W. Adam, esq.
Kinrosssh...Hon. G. Abercromby
Kircudbright...Hon. M. G. J. Stewart
Lanarksh...Lord A. Hamilton
Linlithgowsh...Hon. A. Hope
Orkneysh...R. Honeyman, esq.
Peeblessh...Sir J. Montgomery, bart.
Perthsh...Thomas Graham, esq.
Renfrewsh...W. M'Dowall, esq.
Rosssh...A. M. Frazer, esq.
Roxburghsh...J. Rutherford, esq.
Selkirksh...W. E. Lockhart, esq.
Stirlingsh...Hon. C. Elphinstone Fleming
Sutherlandsh...Rt. Hon. W. Dundas
Wigtownsh...W. Maxwell, Jun. esq.
Annan, &c...Hon. H. Erskine
Anstruther, &c...Rt. Hon. Sir J. Anstruther
Brechin, &c...Hon. J. Ramsay
Cullen, &c...G. Skene, esq.
Dornoch, &c...Sir R. Mackenzie, bart.
Dumfermlin, &c...Sir J. Henderson, bart.
Edinburgh...Sir P. Murray, bart.
Fortrose, &c...G. Cumming, esq.
Glasgow, &c...A. Campbell, esq.
Jedburgh, &c...Hon. W. Lamb
Kirkaldy, &c...R. C. Fergusson, esq.
Rothsay, &c...John Campbell, esq.
St. Andrew's, &c...Sir D. Wedderburn, bart
Selkirk, &c...Sir C. Ross, bart.
Stranraer, &c...Hon. G. R. Stewart

IRELAND.

Antrimsh..E. A. M'Naghten, esq.
Hon. R. B. O'Neil
Armaghsh.. Viscount Acheson
Hon. H. Caulfield
Armagh.. P. Duigenan, esq.
Athlone...Rt. Hon. G. Tierney
Bandon Bridge...Hon. C. Boyle
Belfast...Ed. May, esq.
Carrickfergus...Lord S. S. Chichester
Cashel...Viscount Primrose
Catherloghsh...D. Latouche, esq.
Walter Bagenel, esq.
Catherlogh...Hon. F. Robinson
Cavansh...N. Sneyd, esq.
J. Barry, esq.
Claresh...Hon. F. N. Burton
Sir G. O'Brien, bart.
Clonmel...W. Bagwell, esq.
Colraine...
Corksh...Viscount Boyle
Hon. G. Ponsonby
Cork...M. Longfield, esq.
Hon. C. Hutchinson
Donegallsh...Sir J. Stewart, bart.
H. V. Brooke, esq.
Downsh...F. Savage, esq.
Hon. J. Meade
Downpatrick...E. S. Ruthven, esq.
Drogheda...H. M. Ogle, esq.
Dublinsh...H. Hamilton, esq.
F. J. Falkiner, esq.
Dublin...Rt. Hon. H. Grattan
R. Shaw, esq.
Dublin Univ...Hon. G. Knox
Dundalk...
Dungannon...Hon. G. Knox
Dungarvon...Hon. G. Walpole
Ennis...Rt. Hon. J. Fitzgerald
Enniskillen...
Fermanaghsh...M. Archdall, Jun. esq.
Hon. G. L. Cole
Galwaysh...R. Martin, esq.
D. B. Daly, esq.
Galway...Jas. Daly, esq.
Kerrysh...Rt. Hon. M. Fitzgerald
H. A. Herbert, esq.
Kildaresh...Lord R. S. Fitzgerald
R. Latouche, esq.
Kilkennysh...Hon. J. Butler
Hon. F. Ponsonby
Kilkenny...Hon. C. H. Butler

King's Co...Rt. Hon. Sir L. Parsons, bart.
T. Bernard, Jun. esq.
Kinsale...H. Martin, esq.
Leitrimsh...H. J. Clements, esq.
Hon. W. Gore
Limerickh...W. Odell, esq.
Hon. W. Quin
Limerick...C. Vereker, esq.
Lisburne...Earl of Yarmouth
Londonderrysh...Lord G. T. Beresford
Hon. C. W. Stewart
Londonderry...Sir G. F. Hill, bart.
Longfordsh...Sir T. Fetherstone, bart.
Viscount Forbes
Lowthsh...Rt. Hon. J. Foster
Viscount Jocelyn
Mallow...D. Jephson, esq.
Mayosh...Rt. Hon. D. Browne
Hon. H. A. Dillon
Meathsh...Sir M. Somerville, bart.
T. Bligh, esq.
Monaghansh...R. Dawson, esq.
C. P. Leslie, esq.
Newry...Hon. F. Needham
Portarlington...Sir O. Mozley
Queen's Co...Hon. W. W. Pole
H. Parnell, esq.
Roscommonsh...A. French, esq.
Hon. S. Mahon
Ross, New...C. Leigh, esq.
Sligosh...C. O'Hara, esq.
E. S. Cooper, esq.
Sligo...George Canning, esq.
Tipperarysh...Hon. F. A. Prittle
Hon. M. Mathew
Tralee...
Tyronesh...Jas. Stewart, esq.
Hon. T. Knox
Waterfordsh...J. C. Beresford, esq.
R. Power, esq.
Waterford...Rt. Hon. Sir J. Newport, bart.
Westmeathsh...G. H. Rochfort, esq.
W. Smyth, esq.
Wexfordsh...J. Colclough, esq.
R. S. Carew, esq.
Wexford...Sir R. Wigram, bart.
Wicklowsh...W. H. Hume, esq.
W. Tighe, esq.
Youghall...Viscount Bernard

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c.

(Continued from Page 776.)

GREAT BRITAIN.

THE late Mr. RUSSELL left, at his death, Two Lunar Planispheric Drawings, one of which exhibits the Lunar Disk in a state of direct opposition to the sun, when the eminences and depressions are undetermined and every intricate part, arising from colour, form, or other causes, is delineated: the other, of the same proportion, represents the eminences and depressions of the moon, determined as to their form, producing their shadows when the sun is only a few degrees above the horizon. The former of these was engraved by Mr. Russel, the latter was left in such a forward state, that it will soon be finished. Mr. William Russell, son of the late Mr. Russell, proposes to publish by subscription these lunar plates. These engravings, it is believed, will be found useful in ascertaining the longitude, and in the observations on lunar eclipses, and may also lead to important speculations in natural philosophy. The diameter of each Planisphere is fifteen inches, and the price to subscribers is five guineas.

Mr. Blair's Lectures on Anthropology: or the Natural History of Man, illustrated by anatomical preparations, &c. (for the information of scientific and professional gentlemen, ameteurs of Natural History, students of the liberal and fine arts, &c.) recommence on the 27th of January, at the Bloomsbury Dispensary, No. 62, Great Russel Street, to be continued every Tuesday and Friday evening, at eight o'clock precisely. Twenty transferable tickets are given for two guineas, which admit gentlemen to all the lectures in one season.

No progress has been yet made in unrolling the six Herculaneum MSS. which were presented by the King of Naples, about two years since, to the Prince of Wales. A corner only of one of the rolls was unfolded; and the whole was afterwards submitted to the action of steam. The steam, however, instead of giving pliability and consistency to the tinder, as was hoped, has more firmly united the mass; and, in a great measure, obliterated the writing. The ill success of this experiment has discouraged further attempts on the other five rolls.

Mr. ARTHUR YOUNG, in the course of his experiments on manures, has discovered that hydrogen gas, admitted to the roots of plants, increases their growth and vigour more than most other stimulants.

Carbonated hydrogen would, probably, have a still greater effect than pure hydrogen. This discovery might be turned to good account in hot-houses, constructed like those for admitting steam beneath the plants. Carbonic hydrogen is procured by the distillation of coal, in the manner practised for the gas lights; and might, in a hot-house so constructed, be forced beneath the plants in great abundance, at a small cost, by a similar apparatus.

Mr. TAYLOR, of Morton, has discovered that hawthorn hedges may be formed in a more expeditious manner than usual, by cutting the roots of the plant into small pieces, and planting them with the top one-fourth of an inch above the ground. The upper end of each piece may be marked, when cutting, by giving it two cuts; and the lower end, but one. The spring is the best time to plant the sets. Of those planted by Mr. Taylor, not five in one hundred were lost. For this discovery, Mr. Taylor received the Silver Medal from the Society of Arts.

According to the Annual Report of the Company of Parish Clerks of London, there have been, from December 17, 1805, to December 16, 1806; in the 97 parishes within the walls, Baptisms, 1,121—Burials, 1,152: in the 17 parishes without the walls, Baptisms, 4,763—Burials, 3,673: in the 23 out-parishes in Middlesex and Surry, Baptisms, 9,734—Burials, 7,342: and in the 10 parishes in the City and Liberties of Westminster, Baptisms, 4,762—Burials, 5,271. Total Baptisms, 20,380; of which 10,452 were of Males; 9,928 of Females. Total Burials 17,938; of which 9,215 were of Males; 8,723 of Females: and an increase of 363 has occurred in the burials of this year.

AGES OF THE DECEASED—

Under two years.....	5,405
Between two and five...	2,029
Five and ten.....	822
Ten and twenty.....	635
Twenty and thirty	1,329
Thirty and forty	1,782
Forty and fifty.....	1,793
Fifty and sixty	1,503
Sixty and seventy	1,265
Seventy and eighty.....	859
Eighty and ninety.....	414
Ninety and a hundred...	99
A hundred.....	9
A hundred and four.....	1

Of this number 3,996 are stated to have died of consumption, 3,602 (chiefly children we presume) of convulsions, 1,158 of small-pox, and 1,354 of fevers of all kinds. There have been executed in the city of London and county of Surry, 15.

A method of pruning has been practised in the garden of the Margravine of ANSPACH, which has much improved the fruit produced. It consists in leaving the interval between the shoots on each branch as short as possible, cutting every branch off beyond its first shoot, and leaving a very short stem. By this means the sap will have the least possible distance to run to the fruit; and the vigour of the tree will, consequently, be spent in producing fruit, instead of wood and leaves.

The spirit of commercial enterprise in this country, and the opinion (we fear an ill-founded one) entertained of the importance of our recent conquests in South America, are strongly manifested by the fact of 72 vessels of upwards of 44,000 tons burthen, having already sailed for Buenos Ayres. About half the vessels are from London.

Interesting experiments have been recently made in the Artillery Service. Lieut. Col. CRICHTON, with two six-pounders, mounted on a carriage of a new construction invented by him, together with the artillery-men attached to them, was directed to set out from Edinburgh for Woolwich, taking post horses at the ordinary stages. One of the axle-trees broke on on the road, which occasioned a considerable stop; and some other delay occurred: yet the party reached Woolwich, a distance of 400 miles, in 77 hours; the men arriving in perfect condition for service. In consequence of the accident which had happened, a second experiment was ordered. The party went from Woolwich to Southampton, and returned to Woolwich, a journey of 160 miles, in 24 hours, without fatigue. These trials have ascertained, that, in case of an enemy's landing at any distant point, where few or no guns might be stationed, a powerful force of artillery may be transported to the spot, before the invader could have made any considerable progress.

The 28th report of the *Society for bettering the Condition and increasing the Comforts of the Poor*, just published, contains some interesting articles, viz. two extracts from Mr. Clarkson's portraiture of quakerism, the one giving an account of the system of the quakers with respect to their poor, the other, an account of the execution of criminal law in Pennsylvania; an account of a retreat for old age at Chaillot

near Paris, provided by the monthly contributions of the individuals who enjoy it; and a farther account of the school for the indigent blind at Liverpool. The efficacy of whitewashing the houses of the poor, in preventing contagion in cases of typhus, is established by a report of the Dublin house of recovery. The medical gentlemen of Liverpool, greatly to their honour, have publicly announced their resolution to discourage the practice of inoculation for the small-pox, and to use all their influence in promoting vaccination. An interesting account is subjoined of the measures taken by the Spanish government to extend the benefits of vaccination to their foreign dominions, and to other countries.

FRANCE.

So large a demand is expected for the *New French Catechism*, that a bookseller has purchased the copy right for 25,000 dollars. It is to be stereotyped.

A historical column is to be erected in the Place Vendôme; denominated *the column of Austerlitz*. It is to be 120 feet in height, and entirely covered with bronze. It will display the most memorable events of the campaign of 1805 in basso relievo. The subjects to be represented will be distributed to different artists, who will furnish designs. The pedestal of this column is already begun.

GERMANY.

The first part of an edition of WOLF's *Homer*, in folio, appeared at the Leipsic Fair, which is the most splendid work yet produced in Germany. The text is said to be immaculate. Four parts will complete the work. Only 15 subscriptions have been received, and 100 copies printed. The King of Prussia has presented a copy to each of the universities in his dominions.

RUSSIA.

Twenty years since, there were but two booksellers' shops in Moscow; the returns of which did not amount to 10,000 roubles per annum. The number is now twenty; and the yearly return is about 200,000 roubles. The increase of the trade and circulation of books in Moscow, is principally owing to the exertion of Mr. Novikow. He procured translations from foreign languages, established libraries, studied and anticipated public taste, and traded in books with acuteness and success. Not more than 600 copies of Moscow newspapers were formerly sold; but under his management, the demand increased, in ten years, to 4,000 copies: at present their sale has reached 8,000.

The University of Dorpat, in Livonia, established in 1802, has made great progress in opening schools under its direction, throughout the four provinces of Livonia, Courland, Fionia, and Esthonia. Attention has hitherto been chiefly directed to those establishments, which are especially destined for the instruction of youths intended for commerce, trade, or the arts; and as preparatory schools for those, who are subsequently to make literature their profession. The parochial schools, where the first elements of education will be taught, begin also to be organized: of these, every town, however small, will contain two; one for children of each sex: and similar institutions are formed in the country. But, as able teachers are greatly wanted, five seminaries have been formed in the district of the university, for the express purpose of training and qualifying schoolmasters. The Emperor has granted 42,000 roubles per annum, for the support of these five seminaries; which will continue in full activity for three years. Each student receives, while in these seminaries, 300 roubles yearly; and engages to take the charge of one of the public schools, when appointed, and to continue in his office for at least ten years.

The Emperor suppressed, by ukase, in February last, the imperial seminary for the reception of young ladies, which was amply endowed by Catharine II. In the preamble of his edict, he declares, that the funds of this institution would be employed to greater advantage, in the education of those youths, who are intended to serve their country: and that the education of a female, being chiefly limited to the management of family affairs, she will sooner acquire the knowledge of them in her father's house, than in a sumptuous school, where it is attempted, but in vain, to teach them the rudiments of sciences, the knowledge of which nature does not allow them to acquire.

The crews of the two Russian ships which lately sailed round the world, were extremely healthy. During the whole three years' voyage, they lost only two men. It is already known that their fresh water was preserved in casks charred within; but it is not so generally known that they used the same precaution, for preserving their salted provisions. The beef, which they carried out with them, tasted as pleasantly on their return, as it did three years before, when first salted.

NORTH AMERICA.

Since Louisiana became a part of the United States, two literary societies have been formed there: one at New Orleans, which publishes monthly a journal, intended to render the country better known; the other at Natches, on the River Mississippi.

The following English works are reprinting in America: BIGLAND'S *Letters on the Study and Use of History.* WALKER'S *Critical and Pronouncing Dictionary.* GRAHAM'S *Sabbath.* SOUTHEY'S *Madoc;* and his *Thalaba.* The Bishop of London's *Sermons;* and the second American edition of his *Lectures on St. Matthew.* SCOTT'S *Commentary on the Bible.* GILL'S *Exposition of the New Testament.* CARR'S *Stranger in France,* and his *Travels round the Baltic.*

The following periodical works appear in the United States.

The *Literary Miscellany:* quarterly; at Cambridge: 100 pages: 8vo. price 50 cents.

The *Monthly Anthology and Boston Review;* at Boston: 50 pages: 8vo. 37½ cents.

The *Literary Magazine and American Register;* monthly; at Philadelphia.

The *Mathematical Correspondent;* at New York: 24 pages: 12mo. 18½ cents.

The *Medical Repository;* quarterly; at New York.

The *Collection of the Historical Society,* at Boston; generally an annual volume.

The *Transactions of the American Philosophical Society.*

The *Memoirs of the American Academy of Arts and Sciences.*

The *Polyanthos;* monthly; at Boston; with plates.

The *Medical and Agricultural Register;* monthly: 16 pages: 8vo. 1 dollar per an.

The *Monthly Register and Review of the United States;* at Charlestown, 6 dollars per annum.

The profits of the following religious periodical publications are appropriated to the support of missions.

The *Connecticut Evangelical Magazine;* monthly; at Hartford: 40 pages: 8vo. 12½ cents.

The *Massachusett's Missionary Magazine;* once in two months; at Boston: 40 pages: 8vo. 12½ cents.

The *Piscataqua Evangelical Magazine;* once in two months; at Portsmouth: 40 pages: 8vo. 12½ cents.

The *Assembly's Missionary Magazine,* or *Evangelical Intelligencer;* monthly; at Philadelphia: 50 pages: 8vo. with portraits: 25 cents.

The *Massachusett's Baptist Missionary Magazine;* occasionally; at Boston: 12½ cents.

The *Christian's Magazine;* quarterly; at New York: 120 pages: 8vo. 37½ cents.

The *Christian Monitor;* quarterly; at Boston.

The *Panoplist,* or *the Christian's Armoury;* at Charlestown: 48 pages: 20 cents.

EAST INDIES.

A singular method of forming firm walls has been long practised in India, though no account of it was made public in this country till last year. The walls are first built of moistened earth, like those called *cob* walls in Devonshire. When dry, they are surrounded with a framework, at a proper distance; to support firewood in contact with every part of them in different stages, so that the quantity in the lowest stage is greatest. This, as it burns down, bakes the walls, like bricks, to the depth of ten inches. These walls are so strong, that they resist the attacks of floods, and last for centuries.

UNIVERSITY PROMOTIONS.

Oxford.

Nov. 15. The appointment of the Rev. J. Cole, D.D. Fellow of Exeter College, as one of the Public Preachers, in the room of the Rev. Mr. Philpotts of Magdalen College, who has resigned, was approved in full convocation. In the same convocation, the appointment of the Rev. G. Shepherd, M. A. Fellow of University, and the Rev. R. Dixon, M. A. Fellow of Queen's, to be Public Examiners, was approved.

The following is a list of the ten public preachers. The Rev. M. Marlow, D. D. President of St. John's; Rev. J. Parsons, D.D. Master of Balliol; Rev. J. Cole, D.D. Fellow of Exeter; Rev. R. Lawrence, D.C.L. of University; Rev. J. Buckland, B.D. of Corpus Christi; Rev. W. Wood, B.D. Student of Christ Church; Rev. R. Churton, M.A. of Brasennose; Rev. H. Hatton, M.A. of Balliol; Rev. G. Heathcote, M.A. of New College; Rev. J. Browne, M.A. of Corpus Christi.

The six public examiners are the following: the Rev. C. Smith, Fellow of Magdalen; Rev. J. Dean, of Brasennose; Rev. W. Corne, Student of Christ Church; Rev. R. Hughes, Fellow of Jesus; Rev. G. Shepherd, Fellow of University; Rev. R. Dixon, of Queen's.

Nov. 19. Rev. T. A. Methuen, B.A. of Oriel, admitted M.A.; Messrs. W. Vaux of

Christ Church, and R. H. Carne, of Exeter College, admitted, B.A.

Nov. 26. Rev. T. Welles, B.D. of Worcester College, admitted D.D. Mr. TownsendSelwyn, of Christ Church, and the Rev. C. D'Oyley Aplin of Lincoln College, B.A. admitted M.A. Messrs. W. M. Holdyn of Christ Church, T. Knox, of Brasennose; C. Meryon and C. J. Craven of St. John's admitted B.A.

Nov. 26. The Rev. Dr. W. Cleaver was presented to his Majesty by Earl Spencer, upon his being translated from the Bishoprick of Bangor, to St. Asaph, when the Rev. Prelate did homage before his Majesty with the usual ceremonies.

Nov. 29. The following gentlemen duly appointed to succeed those of the Public Preachers who will go out of office at Michaelmas next, were approved in convocation: the Rev. Dr. Beeke, of Oriel; Rev. Dr. Barrow, of Queen's; Rev. Mr. Kett, of Trinity; Rev. Mr. Williams, of Christ Church; Rev. Mr. Crow, of New College.

The same day Mr. T. Moore, B.A. was admitted Actual Fellow of Balliol College; and Mr. W. Vaux, B.A. of Christ Church, and Mr. C. Barter, Scholar of Balliol, were elected Probationer Fellows of that society.

Dec. 5. Mr. D. Huges, B.A. and Mr. E. Thomas, Commoner of Jesus College, elected Scholars of that society.

Cambridge.

Nov. 19. Mr. W. L. Pinder, of Pembroke Hall, and Mr. F. S. Bevan, of Emmanuel College, admitted M.A.

Mr. T. Turton, B.A. elected a Skirne Fellow of Catharine Hall.

The Rev. J. Walker, M.A. Tutor of Trinity Hall, has been instituted by the Lord Bishop of Lincoln to the rectory of Cottered, in Herts, vacated by the death of the Rev. A. Trollope.

The Rev. R. Jones, B.D. of St. John's, is presented by the Master and Fellows to the rectory of Soulderne in Oxfordshire, vacated by the death of the Rev. John Horseman, B.D.

The Rev. P. Leigh, B.A. of Trinity College, is instituted by the Lord Bishop of Chester to a mediety of the rectory of Lymm, in the county of Chester, in the presentation of Egerton Leigh, esq. of Twemlow, in the same county.

The Rev. J. Mitchell, LL. B. is instituted to the rectory of Toynton, in the county of Gloucester, in the presentation of the Dean and Chapter of the Cathedral.

The Rev. C. Coxwell, M.A. Chaplain to the Lord Bishop of Bristol, is empowered, by a dispensation, to hold the vicarage of Bibury, together with the rectory of Barnsley, both in the county and diocese of Gloucester.

At an ordination held in Ely Cathedral, November 16, the following gentlemen were ordained by the Lord Bishop of the diocese:—*Deacons.* F. H. Maberly, B.A. and H. Wiles, M.A. both of Trinity College; E. Simons, B.A. of St. John's; W. Davey, B.A. of Bene't.—*Priests.* W. Clarke, B.A. of Bene't; J. Rose, M.A. of Trinity; H. Finch, M.A. of Christ's.

The Rev. J. Barker, B.A. of Trinity, is instituted to the rectory of Newmarket St. Mary, with the vicarage of Wood Ditton annexed, in the presentation of the Duke of Rutland.

The Rev. M. Whish, B. A. of Caius, Prebendary of the Cathedral Church at Salisbury, is instituted on his own petition, by the Lord Bishop of Bath and Wells, to the vicarages of Bedminster and Abbots Leigh, with the chapels of St. Mary Redcliffe, and St. Thomas in Bristol.

The Rev. J. Lloyd, M.A. one of the senior Fellows of King's, is presented by the Provost and Fellows to the valuable vicarage of Lewesden, in Northamptonshire, vacated by the death of the Rev. J. Goodwin.

The Rev. W. Hardyman, B.D. senior Fellow of Emmanuel, is presented by the Master and Fellows to the rectory of Great Lussenham, in the county of Rutland, vacant by the death of the Rev. W. Affleck.

ERRATA.

Number for Decem. at the top of the two last pages, *for* 729 and 730, *read* 799 and 800

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